

POSITIVE PSYCHOLOGY AND COUNSELLING: A CLINICAL MENTAL HEALTH
INVESTIGATION INTO WELLBEING IN QATAR

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Abstract

The scope of the current thesis centred around two empirical projects and their underlying investigations. The first part aimed to validate the Qatari version of the Values In Action Inventory of Strengths (VIA-IS). The validation process involved a robust, translation task during which the VIA-IS (English) was translated into Arabic while preserving the linguistic and conceptual equivalence of all items. Next, exploratory and confirmatory factor analyses were conducted to reveal the underlying, character strengths dimensions. Findings confirmed the following four factors: Wisdom and knowledge strengths, humanity and justice strengths, embracing life strengths, and emotional strengths. The ultimate phase of the first project was related to examining the correlations between character strengths and indices of wellbeing as measured by the Satisfaction with Life Survey (SWLS) and Positive and Negative Affect Schedule (PANAS). The psychometric properties of the VIA-IS were also analysed and associations with measures of wellbeing were assessed. Significant correlations with life satisfaction were noted, and in terms of the relation between character strengths and affective components of wellbeing, all character strengths were found to be significantly and directly related to positive affect. Twenty out of the twenty-four character strengths were significantly related to negative affect. Open-mindedness, modesty, appreciation of beauty and excellence, and humor were not found to be significantly related to negative affect. The second project aimed at assessing the effectiveness of a strengths-based intervention in Counselling contexts. Participants completed the SWLS, the PANAS, and the Global Assessment of Character

Strengths. Higher means for the satisfaction with life and positive affect and lower means for the negative affect were noted for participants in the individual intervention sessions as compared to the rest of participants. Participants in individual intervention sessions reported higher scores in satisfaction with life, positive affect, and lower scores in negative affect when compared with their counterparts in the group intervention sessions. Professionals who are interested in translating the VIA-IS into other languages might benefit from considering the methodology used in this research. The character strengths that were revealed in the Qatari context can be the groundwork for developing future research initiatives targeting various aspects of people's mental health in various contexts. In addition, such findings might motivate other local and regional researchers, professionals, and academicians to begin exploring this topic in their own settings. Finally, the one-on-one counselling interventions could be prioritised for the purpose of enhancing citizens' wellbeing.

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LIST OF ABBREVIATIONS

CFA:	Confirmatory Factor Analysis
BAU:	Business-As-Usual
EFA:	Exploratory Factor Analysis
GACS:	Global Assessment of Character Strengths
GIS:	Group Intervention Session
NIG:	Non-Intervention Group
PANAS:	Positive Affect Negative Affect Schedule
PERMA:	Positive Emotion, Engagement, Relationships, Meaning, and Achievement
PPL:	Positive Psychology Lecture
QU-IRB:	Qatar University-Institutional Review Board
SCC:	Student Counselling Centre
SOPREC:	School of Psychology Research Ethics Committee
SWB:	Subjective Wellbeing
SWLS:	Satisfaction with Life Scale
VIA-IS:	Values in Action-Inventory of Strengths
WLS:	Waiting List

CHAPTER 1. THE VALUES IN ACTION INVENTORY OF STRENGTHS: A THEORETICAL BASE

What Makes People Happy?

There is a long history to the study of happiness, which, in recent years, has developed into the positive psychology movement. Happiness can be understood as a positive, subjective state identified by the person who believes that his or her life events are going well (Diener & Biswas-Diener, 2008). It suggests that it is intrinsically inherent in people's unique and independent experiences (Nettle, 2005). Researchers (e.g., Carr, 2004) have postulated that happiness is comprised of affective and cognitive facets, which include the emotional experience of joy and the appraisal of life satisfaction. Nettle (2005) explained that happiness revolves around three interacting levels: Level 1 is comprised of transient or temporary feelings, such as pleasure and job; level 2 consists of appraisals about feelings and life, and level 3 has to do with general subjective quality of life and flourishing. Joy is the most direct perception of happiness and is attributed to having reached a desired state, which individuals recognize at a shallow, cognitive level (Nettle, 2005). However, happiness is not the same as the transient, sensory pleasure, to which individuals readily adjust to (Peterson & Park, 2009). The following section provides a brief, historical overview of how happiness, character, and wellbeing had been described, which is important in order to understand how such constructs were operationally defined in the current study.

The Early Greek philosophers (e.g., Aristotle) equated happiness with moral character and intellectual strength; they viewed it from an objective lens devoid of any subjective emotionality. In other words, they placed much more emphasis on the possession of desirable,

character traits, and less importance about subjective mood states (Biswas-Diener, 2006; Tatarkiewicz, 1975). “Al-Farabi (870–950 C.E.), the ‘first outstanding logician and metaphysician of Islam’ (Fakhry, 1983, p. 107), is known for his most succinct virtue catalog, described in *Fusul al-Madani* (Aphorisms of the Statesman; trans. 1961). *Fusul al-Madani* consists of 96 aphorisms that largely address the health of the soul. Al-Farabi talked about the government that best nurtures the individual soul in its search for perfection. His focus was on the city-state, and he constantly cited and defined the activities of the ideal citizen and ruler (Butterworth, 2001, as cited in Peterson & Seligman, 2004, p. 49)”. Al-Farabi maintained that “the soul is divided into the Rational and the Appetitive, and to be able to apply each part invokes putting into effect the Rational and Moral virtues. The virtues of the first category are the personal virtues of contemplation; those in the second are the social virtues, which are involved in dealings with others. Those included in the Rational category are wisdom, intellect, cleverness, quick-wittedness, and excellent understanding; and the virtues of the latter Ethical category are moderation, courage, liberality (generosity), and justice” (Peterson & Seligman, 2004, pp. 49-50).

The great, British philosopher, John Locke, conceived of happiness as follows in the second volume of his 1894, edited book, *an essay concerning human understanding*:

The necessity of pursuing happiness [is] the foundation of liberty...The stronger ties we have to an unalterable pursuit of happiness in general, which is our greatest good, and which, as such, our desires always follow, the more are we free from any necessary determination of our will to any particular action...” (p. 348).

William James (1890) emphasised that the fundamental nature of willing lies in reaching a mental image state that has more strength than other opposing images. In this regard, James explained that a person can create happiness by channeling the stream of consciousness towards the active selection of those aspects of life that warrant attention and focus and the rejection or neglect of those that don't. "Believe that life is worth living, and your very belief will help create the fact" (James, 2000, p. 240). Thorndike (1911, 1931) explicated that character could be nurtured and shaped through one's environment. An index of a good city, according to Thorndike, could be assessed through various criteria, such as low death rate, per capita expenditure for teachers' income, and per capita acreage of public parks. In the late 1950s, Jahoda argued that psychological wellbeing must be studied independent of distress or disorder. She described a conceptual framework for understanding mental health through the following processes: Acceptance of oneself, growth/development/becoming, integration of personality, autonomy, accurate perception of reality, and environmental mastery (Jahoda, 1958).

In the same vein, Rogers (1961, 1969) maintained that living a good life is not a means to an end, but rather a direction and process chosen by individuals through which they can freely move psychologically without any constraints. Rogers emphasised that unconditional positive regard, genuineness, and empathic understanding synergistically serve to provide the right keys to unlock individuals' potential for personal growth regardless of the goals they aspire to achieve or the cultures/sub-cultures they identify with. Building on Freud's stage theory, Erikson (1963) maintained that in order for individuals to thrive, they must successfully resolve certain crises through the course of their psycho-social development. Similarly, Maslow (1970) believed that human needs form a hierarchy and that in order for individuals to attain satisfaction of higher-

level needs, they must first fulfill the lower-level ones. Close to the top of the hierarchy is self-actualisation, which is “the full use and exploitation of talents, capacities, potentialities” (Maslow, 1970, p. 150). The need for self-actualisation is not easy to attain because it becomes significant only when the needs that fall below it have been successfully attended. Maslow was particularly interested in the self-actualised individual, to whom he ascribed spontaneity, autonomy, sense of humor, and a capacity for deep interpersonal relationships. At the very top of the hierarchy is the need for transcendence, referring to religious and spiritual needs. A decade and a half later, Deci and Ryan (1985) proposed their self-determination theory whose main tenets stress the needs for individuals to feel competent, autonomous, and related. They asserted that extrinsically motivated tasks can undermine people’s sense of autonomy since they ascribe the control of their behaviours to factors outside of themselves instead of internal ones. On the other hand, intrinsically motivated tasks serve to satisfy people’s needs for both autonomy and competence. Relying on personality psychology and theoretical views from both the psychoanalytical and humanistic traditions, Greenberger and her colleagues (1984) proposed a paradigm for psychosocial maturity of adolescents based on the following three dimensions: Individual adequacy, which consists of reliance on oneself, identity, and work orientation; interpersonal adequacy, comprised of communication skills, enlightened trust, and knowledge of major roles; and finally social adequacy, which entails social commitment, openness to sociopolitical change, and tolerance of individual differences. Ryff and colleagues (1995) characterised six points of convergence related to the psychological components of being and doing well: Acceptance of oneself; positive relations with others; autonomy; environmental

mastery; purpose in life; and personal growth. These six dimensions seem to be in line with Jahoda's earlier conceptual framework on mental health.

Regardless of how they have been theoretically and historically conceptualised, happiness, morality, positivity, strength, and character are all instrumental to the welfare of both individuals and societies. Nonetheless, psychologists, counselors, and researchers throughout the past century have largely focused on what went wrong in people's lives and seemed to have adopted various treatment modalities and risk-based prevention programmes that centred around psychopathology in which wellbeing and health were operationally defined and assessed by the relative decrease or absence of symptoms related to various ailments and disorders (Park & Peterson, 2008). At the turn of the 21st century, with the advent of positive psychology, psychologists have been called upon to consider a more comprehensive, complementary, and balanced approach to understanding and studying individuals' achievements and accomplishments (Park & Peterson, 2008; Peterson, 2006; Park & Peterson, 2006).

Positive Psychology and Character Strengths

Positive psychology aims to discover "the psychological aspects of what makes life worth living" (Gable & Haidt, 2005, p. 104). It is a scientific field of inquiry that aspires to empirically investigate what goes right in people's lives. It focuses on the study of positive subjective experiences, the study of positive distinct characters, and the study of establishments that facilitate positive experiences and positive characters (Seligman & Csikszentmihalyi, 2000). Positive psychology is as interested in developing the best things in life as in remediating the worst, and as concerned with satisfying the lives of ordinary people as with healing the wounds of the distraught (Seligman, 2002). Seligman and Csikszentmihalyi (2000) defined positive

psychology in terms of three levels: “The subjective level is about valued subjective experiences: wellbeing, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present). At the individual level, it is about positive individual traits: The capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship: Responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic” (p. 5). In the same year, Sheldon, Fredrickson, Rathunde, Csikszentmihalyi, and Haidt defined positive psychology as “the scientific study of optimal human functioning. It aims to discover and promote the factors that allow individuals and communities to thrive” (p. 1). The positive psychology movement represents a new commitment on the part of research psychologists to focus attention upon the resources of psychological health, thereby going beyond prior emphases upon disease and disorder. These scholars also outlined the following six applications of positive application (Sheldon et al., 2000, p. 1):

1. “Improving child education by making greater use of intrinsic motivation, positive affect, and creativity within schools.
2. Improving psychotherapy by developing approaches that emphasize hope, meaning, and self-healing.
3. Improving family life by better understanding the dynamics of love, generativity, and commitment.

4. Improving work satisfaction across the lifespan by helping people to find authentic involvement, experience states of flow, and make genuine contributions in their work.
5. Improving organizations and societies by discovering conditions that enhance trust, communication, and altruism between persons.
6. Improving the moral character of society by better understanding and promoting the spiritual impulse within humans.”

Critics of positive psychology have argued that it is not enough to solely focus on positivity while disregarding the various negative events and emotions that people experience on a daily basis. For instance, Ehrenreich (2007) explained that when individuals ignore or do not pay attention to the negative or unfortunate circumstances surrounding, there is a greater risk of becoming less sensitive and empathetic towards others. The positive psychology movement “seems to reduce our tolerance of other people's suffering...[It] acquires a viral-like reproductive energy, creating an empathy deficit that pushes ever more people into a harsh insistence on positivity in others” (Ehrenreich, 2007, p. 11). In the same vein, Lazarus (2003) asserted that in order to have a full appreciation of the good things in life, one must also reflect on the bad aspects. “To this I would say, there is nothing wrong with giving more attention to the positive but not at the expense of the negative, and above all, they should not be regarded as separable” (p. 94).

When determining whether or not something is positive, Pawelski (2016) explained that it is essential to first consider the situational context or frame of reference. For instance, many people who live in cold vicinities would consider it a positive thing to have firewood available to

lit up their fireplaces; others, however, may not perceive it as positive given the consequences of deforestation or forest degradation. Therefore, Pawelski emphasized that a solid definition of the term “positive” in positive psychology must consider how valuable things may be under different frames of references. Such a normative definition, he suggested, consists of two elements: The first one is called an inclusion criterion, which is a necessary requirement that needs to be fulfilled in order for something to qualify as positive according to a given frame of reference. Something cannot be considered positive if it does not meet this inclusion criterion. The latter is referred to as simple preference, which means that when an individual prefers something to its absence, it is then perceived as positive. The author further clarified that this preference needs to be pertinent for at least one frame of reference. The second element of Pawelski’s definition is comprised of the following, five continuum criteria. The first criterion is relative preference, which suggests that something is preferred over something else. In other words, the more something is relatively preferred, the more positive it can be. The second continuum criterion is termed sustainability across time; it is related to the degree which positive things can endure over time. The third continuum criterion has to do with the degree that a positive thing can be sustainably beneficial to others. It is called sustainability across people. The fourth continuum criterion is referred to as sustainability across effects. This means that when something is inherently good, the “goodness” aspect is not restricted, but it also can positively reach other domains and have positive effects. The last continuum criterion is called sustainability across structures. Something can be considered positive when certain things are good for certain individuals or social structures, such as schools in a given district. That same thing can be perceived as more positive when it reaches other individuals or schools in different geographical

locales. For instance, piloting a new initiative about infusing a particular school with a positive education curriculum can be considered a positive thing. Extending that same curriculum nationally or internationally can be more positive. Pawelski (2016) asserted that the aforementioned conceptualisation of the term “positive” in positive psychology enables individuals to reflect upon human flourishing in terms of preferences that are maintained across various frames of reference, which can serve to capitalise on the utmost happiness for the maximum number of people. It is “an ideal that holds out for the wellbeing of individuals and groups, that values happiness in the short-term and in the long-term, and that seeks approaches that work locally and globally” (Pawelski, 2016, p. 8). These emotional states (i.e., happiness and wellbeing) can be attainable when people start to be cognizant of their character strengths and learn how they can utilize them to reach their goals and potentials. Character strengths make it possible for the person to achieve more than the absence of distress and disorder. They “break through the zero point of psychology’s traditional concern with disease, disorder, and failure to address quality of life” (Peterson, 2000, as cited in Peterson & Seligman, 2004, p. 17). The absence of weaknesses, Peterson and Chang (2003) warned, is not synonymous with strengths, and that the determining factors of strengths versus weaknesses ought not be regarded as mere opposites. Clifton and Nelson (1992) asserted that eradicating weaknesses does not generate excellence for people or institutions. Greatness, the authors argued, can solely be achieved by way of concentrating on strengths while dealing with weakness instead of removing it. Likewise, learning about weaknesses does not lead to understanding strengths any more than learning about mental illness shows how to promote mental health. Character strengths are the foundation of the human state, and activities that are compatible with strengths characterize an important pathway

to the psychological good life; they embody the psychological processes that describe virtues as well as distinct paths for demonstrating one or another of the virtues (Peterson & Seligman, 2004). For instance, the virtue of transcendence can be attained through such strengths as appreciation of beauty, gratitude, hope, and spirituality. These strengths are similar in that they all involve the acquisition and use of strengths that build connections to the larger universe and provide meaning, but they are also unique.

Character strengths are regarded as dimensions of cognition, volition, emotion, and behaviour—the psychological components for demonstrating virtues or human goodness. They also influence one another and are not insulated (Peterson, 2006). Peterson and Seligman (2004) asserted that character strengths are malleable as they are influenced by environmental factors: “The stance we take toward character is in the spirit of personality psychology, and specifically that of trait theory, but not the caricature of trait theory held up as a straw man and then criticized by social learning theorists in the 1970s. We instead rely on the new psychology of traits that recognizes individual differences that are stable and general but also shaped by the individual’s setting and thus capable of change” (p. 10).

Character strengths are dimensional and their importance change depending upon situational contexts (McGrath, Rashid, Park, & Peterson, 2010). Park and Peterson (2009) defined good character as “a family of positive traits shown in one’s thoughts, feelings, and behaviours” (p. 1). Likewise, Baumrind (1998) explicated that “it takes virtuous character to will the good, and competence to do good well” (p. 13). Not only do developing and bolstering one’s character strengths serve as precursors and foundations for healthy, lifelong improvement (Weissberg & Greenberg, 1997), but they also decrease the risk for undesirable effects (Botvin et

al., 1995). In their 2006 study, Park and Peterson demonstrated that hope, kindness, social intelligence, self-control, and perspective play a protective role against the adverse consequences of trauma and stress. In the same vein, developing and enriching certain character strengths could be an essential strategy for providing protective factors against typical youth problems. Park and Peterson (2008) revealed that hope, zest, and leadership were significantly related to fewer internalising problems, such as depression and anxiety disorders, while persistence, honesty, prudence, and love were substantially related to fewer externalizing problems, such as aggression. Self-control, hope, social intelligence, kindness, and perspective seemed to play a buffering role against the negative effects of trauma and stress, preventing or mitigating disorders in both adults and in youths (Park, 2004). Among the youth, such strengths were found to positively correlate with school success, tolerance, leadership, altruism, kindness, valuing diversity, and delaying gratification (Scales, Benson, Leffert, & Blyth, 2000) and negatively correlate with substance misuse, alcohol abuse, smoking, violence, teenage pregnancy, depression, and suicidal ideation (Park, 2004).

In his seminal work on “authentic happiness,” Seligman (2002) initially proposed that the latter construct was comprised of the following three dimensions: Pleasure, engagement, and meaning. The former is related to individuals’ subjective experiences that are positively valued (e.g., positive emotions, subjective wellbeing, and life satisfaction), reflecting “hedonic” conceptualizations of wellbeing (Pavot & Diener, 2008). The second dimension represents a psychological state (i.e., flow) that has to do with one’s immersion in work, close relationships, and leisure. Reaching such a flow, Seligman (2002) explained, is contingent upon the essential role that character strengths play. The last dimension is associated with searching for meaning in

the context of serving and belonging to something greater than oneself (Seligman, Rashid, & Parks, 2006). In their cross-national examination of character strengths, orientations to happiness, and life satisfaction, Peterson, Ruch, Beermann, Park, and Seligman (2007) had samples from the U.S. and Switzerland complete the VIA-IS, SWLS, and the Orientations to Happiness Scale, which measures the endorsement of pleasure, engagement, and meaning as paths to happiness. The researchers found that the character strengths most related to life satisfaction were also related to all three orientations to happiness. “The happiest people were those with the most fulfilling lives, and the most satisfying character strengths appeared to be those that made a full life possible” (p. 154). Love and gratitude had robust effects on life satisfaction, which indicated that these strengths were a possible reflection of a means to be happy far and beyond pleasure, engagement, or meaning. The authors also observed that the assessment of orientations to happiness were in part implicated in the relationship between character strengths and life satisfaction. They postulated that life satisfaction is an inherent property of living according to certain character strengths. In a recent study, meaning was found to buffer the effect of recent, potentially stressful events on positive affect and satisfaction with life, and orientation to meaning rendered individuals better equipped to react to negative events (Fuochi, Veneziani, & Voci, 2018). Seligman (2011) added two more dimensions, relationships and accomplishments, to the former three, culminating in a new theory of wellbeing called PERMA: Positive Emotion, Engagement, Relationships, Meaning, and Achievement in which wellbeing, not happiness, is considered the core construct of positive psychology (Forgeard et al., 2011). Positive: This first component of the PERMA model refers to people’s ability to be optimistic and adopt a positive experience in terms of viewing the past,

present, and future. According to Seligman (2011), a person needs a positive feeling in his or her life in order to live well. Positive emotions, such as joy, delight, hopefulness, and love serve a rejuvenating purpose. Such a positive outlook on life is helpful in the context of relationships, workplace, and inspiration to be more creative and take initiative. Pleasure and enjoyment are also an essential aspect inherent in this component of the PERMA model. Pleasure is related to fulfilling physical/physiological needs while enjoyment derives from stimulating the mind and being creative (Seligman, 2011). The second PERMA element, engagement, has to do with the feeling of being fully involved in various tasks or activities, generating a ‘flow’ of joyful immersion into them. This type of ‘flow’ of engagement is vital for expanding intelligence, skills, and emotional capabilities (Schaufeli, Bakker, & Salanova, 2006; Csikszentmihalyi, 1990). The third PERMA model constituent is termed “Relationships.” Forgeard et al. (2011) explained that relationships are significant because people want to be appreciated and loved. Relationships have a positive impact on individuals’ health and wellbeing. Social support, for instance, has been implicated in longevity, healthier behaviours, and improved, physical health outcomes (Tay et al., 2012; Taylor, 2011). Meaning is the fourth factor in the PERMA model, which gives people a sense of direction in life and a feeling that life is invaluable (Steger, 2012). It is also a belief that there’s a greater purpose in life (Butler & Kern, 2016). Accomplishment is the last element of the PERMA paradigm. Having goals and determination to reach them provides individuals with a sense of accomplishment or achievement, which is important to motivate them to thrive and flourish (Seligman, 2011). Striving to attain success has been found to be associated with subjective wellbeing (Coffey et al., 2014). Wagner et al. (2019) conducted two studies to assess the relationships between character strengths and the orientations to all five

dimensions of the PERMA paradigm. The first study involved examining the relationships among the various dimensions and comparing the mean strengths levels of different prototypes of people vis-à-vis the PERMA dimensions. It sought to replicate the results of previous research on the relationships between character strengths and the orientations to pleasure, engagement, and meaning, as well as the orientations to positive relationships and accomplishment. In the second study, the researchers examined self- and informant-ratings of the orientations to the PERMA dimensions and character strengths using a short form for the assessment of informant-rated character strengths in order to decrease the effort required from informant-raters. Results revealed that character strengths are strongly associated with different orientations to the good life in the context of the PERMA framework, and that these associations are replicable across different samples and methods. In a similar investigation, Goodman et al. (2018) relied on a series of analytical procedures to examine and compare the type of wellbeing across both Seligman's (2011) PERMA model and Diener's (1984) model of SWB. 517 adult participants completed a battery of trait questionnaires as part of a larger project on personality and wellbeing. Findings showed that robust correlations were noted between SWB and PERMA, substantial overlap between these two wellbeing paradigms, and almost identical correlations between each model of wellbeing and different character strengths. The authors maintained that "models that attempt to combine the wellbeing dimensions together into unique 'types' of wellbeing are substantially correlated with one another and often tap into the same type of wellbeing" (p. 328). Seligman (2011) clarified that the display of signature strengths yields an increase in positive emotions, meaning, accomplishments, and improvement in relationships. According to Peterson and Seligman (2004), the majority of people have three to seven essential

or “signature” strengths. They are the ones that “a person owns, celebrates, and frequently exercises” (p. 18). The use of signature strengths was found to be related to life satisfaction, meaning in life, and wellbeing (e.g., Proctor et al., 2011; Wood et al., 2011; Litman-Ovadia & Steger, 2010), which is also contingent upon two conditions: The relative possession of the strength in order to demonstrate strength-related behaviours and the degree to which situational circumstances permit the display of those behaviours (Harzer & Ruch, 2013).

The PERMA model was postulated as a universally shared medium through which all individuals strived to pursue happiness. A precursor for achieving happiness and predictor of life satisfaction is an internal locus of control, where people assume responsibility for their options and external events, and their own actions lead to desired outcomes (Verme, 2009). However, broadening the concept to cultures that employ a more external locus of control has yet to be established. An external locus of control revolves around the belief that things outside individuals’ realm determine desired outcomes, and that events are beyond their control (Rotter, 1975). For example, it has been argued that people from Arab and Muslim cultures tend to adopt a more external locus of control in which responsibility for actions and situations is contingent upon on others or God’s will rather than upon individuals’ own control (Raghallaigh, 2011; Clauss-Ehlers, 2009). When one ponders upon culture, wellbeing and happiness can be considered as a range with individualism emphasising personal gratification, independence, and individual accomplishment and collectivism highlighting social commitments, role fulfillment and interdependence (Uchida & Ogihara, 2012) with the main difference related to how the self is regarded. Some scholars (e.g., Mesquita & Albert 2007; Snyder & Lopez 2007) have asserted that individualistic cultures tend to place a strong emphasis on individual happiness as compared

to collectivistic ones, and that the notion that happiness as one of the supreme goals is far from universal. Suh (2000), for instance, maintained that East Asians appear to feel pressured to belong (i.e., to bring about and experience social harmony); therefore, their life is more steadily directed by the need to have good, interpersonal relationships than to be happy. Westerners, on the other hand, tend to experience a strong pressure to be happy (i.e., to attain and express personal happiness). When the ultimate objective of a culture is social harmony, individual happiness can even be recognised as damaging to social relationships (Uchida et al., 2004). Aristotle cautioned against an extreme emphasis on self-interest because he believed that people are more notably a part of the city or community (Fowers, 2012). For him, the self is constructed in a social context, and eudaimonia is a means of living well for the sake of the entire community, not for the sake of the individual person (Aho, 2012). Joshanloo and Weijers (2014) further clarified that in some non-Western cultures, people are opposed to pursuing happiness because of the prospective, negative effects on themselves and those around them. Richardson and Guignon (2008) shared that “the direct pursuit of security and happiness seems progressively to erode our capacity for devotion even to the best modern ideals of justice and the freedom of all” (p. 618). In the same vein, seeking happiness as exemplified in the American Dream is a “wild goose chase” since it distracts individuals from experiencing authentic happiness, one that stems from loving relationships and other significant pursuits (Schumaker, 2006). D’raven and Pasha-Zaidi (2016) conducted a qualitative study in the United Arab Emirates to investigate whether participant understandings of happiness reflected the five elements of the PERMA model. They relied on a convenience sample of university students from different majors who were UAE nationals enrolled in English and Introductory Psychology

courses. Participants were asked to write their responses to the following open-ended questions: “What does happiness mean to you?” and “What makes you happier?” Thematic analyses were used to examine the data. In the deductive analysis, the researchers searched for evidence of the PERMA pathway features (i.e., positive emotions, engagements, relationships, meaning, and achievements). The inductive analysis revolved around statements that were not congruent with any PERMA pathway, such as circumstances or conditions, which were considered essential for founding happiness (e.g., good health and education). Findings revealed that participants’ understanding of happiness was supported by the PERMA model at various levels. The positive emotions noted were joy, pride, gratitude, satisfaction, contentment, and a feeling of comfort. The last three were the most commonly reiterated in this study. Engagement was poorly reflected and the pathway of meaning was moderately confirmed. However, the relationships and achievements components were well portrayed with the latter having both intrinsic and extrinsic motivating forces behind them. In addition to the partial representation of the PERMA model, the UAE participants regarded education, health, security, housing, and economic conditions as precursors to happiness. The UAE has recently appointed a new Minister of State for Happiness whose job is to ensure that happiness and satisfaction of all citizens are at the front of government policy (Khaishgi, 2016).

VIA Classification of Strengths

Within the positive psychology tradition, the understanding of positive traits has been greatly influenced by the VIA Classification of Strengths and Virtues (Peterson & Seligman, 2004). Relying on “positive psychology” as their main lighthouse, Park, Peterson, and

Seligman (2004) have successfully navigated towards the initiation of a landmark project of addressing key character strengths, which ultimately led to the VIA Classification of Strengths, emphasising the strengths of character that are conducive to ideal, human development. First, the researchers came up with the operational definition, identification, and classification of consensual aspects of good character and virtues. Then, they developed an assessment system for those aspects as individual differences pertinent to diverse developmental and cultural cohorts. The following represent the conclusions that the researchers reached in light of the above process (p. 604):

- “Character strengths are plural—that is, good character comprises a family of positive traits.”
- “Character strengths are not segregated mechanisms with automatic effects on behavior; rather, virtuous activity involves choosing virtue for itself and in light of a justifiable life plan, which means that people can reflect on their own strengths of character and talk about them to others.”
- “Character strengths can be distinguished from related individual differences such as talents and abilities by the criteria that were previously addressed.”

Peterson and Seligman (2004) explained that in order to qualify as a character strength, a positive characteristic must meet most of the following, ten criteria (pp. 17-27):

1. “A strength contributes to various fulfillments that constitute the good life, for oneself and for others.”
2. “Each strength is morally valued in its own right, even in the absence of obvious beneficial outcomes.”

3. “The display of a strength by one person does not diminish other people.”
4. “Being able to phrase the “opposite” of a putative strength in a felicitous way counts against regarding it as a character strength.”
5. “A strength needs to be manifest in the range of an individual’s behavior—thoughts, feelings, and/or actions—in such a way that it can be assessed. It should be trait-like in the sense of having a degree of generality across situations and stability across time.”
6. “The strength is distinct from other positive traits in the classification and cannot be decomposed into them.”
7. “A character strength is embodied in consensual paragons.”
8. “The existence of prodigies with respect to the strength.”
9. “The existence of people who show—selectively—the total absence of a given strength.”
10. “The larger society provides institutions and associated rituals for cultivating strengths and virtues and then for sustaining their practice.”

The VIA classification determined the following 24 character strengths structured under six broad virtues (Peterson & Seligman, 2004, p. 57):

1. “Wisdom and knowledge—cognitive strengths that entail the acquisition and use of knowledge:
 - Creativity: thinking of novel and productive ways to do things.
 - Curiosity: taking an interest in all of ongoing experience.
 - Open-mindedness: thinking things through and examining them from all tides.
 - Love of learning: mastering new skills, topics, and bodies of knowledge.

- Perspective: being able to provide wise counsel to others.”
2. “Courage—emotional strengths that involve exercise of will to accomplish goals in the face of opposition, either external or internal:
 - Honesty/authenticity: speaking the truth and presenting oneself in a genuine way.
 - Bravery: not shrinking from threat, challenge, difficulty, or pain.
 - Perseverance: finishing what one starts.
 - Zest: approaching life with excitement and energy.”
 3. “Humanity—interpersonal strengths that entail "tending and befriending" others:
 - Kindness: doing favors and good deeds for others.
 - Love: valuing close relations with others.
 - Social intelligence: being aware of the motives and feelings of self and others.”
 4. “Justice—civic strengths that underlie healthy community life:
 - Fairness: treating all people the same according to notions of fairness and justice.
 - Leadership: organizing group activities and seeing that they happen.
 - Teamwork: working well as a member of a group or team.”
 5. “Temperance—strengths that protect against excess:
 - Forgiveness: forgiving those who have done wrong.
 - Modesty: letting one's accomplishments speak for themselves.
 - Prudence: being careful about one's choices; not saying or doing things that

might later be regretted.

- Self-regulation: regulating what one feels and does.”
6. “Transcendence—strengths that build connections to the larger universe and provide meaning:
- Appreciation of beauty: noticing and appreciating beauty, excellence, and/or skilled performance in all domains of life.
 - Gratitude: being aware of and thankful for the good things that happen.
 - Hope: expecting the best and working to achieve it.
 - Humor: liking to laugh and joke; bringing smiles to other people.
 - Spirituality/religiousness: having coherent beliefs about the higher purpose and meaning of life.”

Peterson and Seligman (2004) shared that they comprehensively devised an evaluative means through which participants can complete questionnaires in one sitting. Distinct surveys were created for adults and children between the ages of 10 and 17. Even though it was found that an insignificant percentage of character strengths could not be assessed via a self-reporting approach, self-report scales were developed for all 24 character strengths. The direct origin of this VIA-IS adult version can be traced to the Wellsprings questionnaire created by Ed Diener, Derek Isaacowitz, Donald Clifton, and Martin Seligman to assess the different character strengths that are inherent in a classification of character strengths before the VIA Classification of Strengths venture (Peterson & Seligman, 2004). “More generally, the VIA-IS took inspiration from the Gallup Organization’s ‘StrengthsFinder’ measure, which measured important themes in the workplace. Although their purpose and details differ, the VIA-IS followed the

‘StrengthsFinder’ example by wording items in extreme fashion (“I always . . .”) and by providing feedback to participants about their top character strengths” (Peterson & Seligman, 2004, p. 627). The VIA-IS consists of a 5-point Likert scale whose items are designed to assess the extent of respondents’ support of items underlying the VIA classification. The aggregation of scores was achieved through the average of all responses within the VIA scales: Higher scores indicated more of the strength while lower ones signaled less of the strength (Peterson & Seligman, 2004). Christopher Peterson and Martin Seligman wrote the majority of the VIA-IS items with the assistance of a group of students at the University of Pennsylvania “who responded to an act-frequency nomination procedure for each of the strengths in the classification; that is, they generated examples of prototypical behaviors that reflected a character strength” (Peterson & Seligman, 2004, p. 627). The VIA-IS was intended for use with adults in the United States and other English-speaking countries.

The VIA-IS was completed by over 6 million participants through the Authentic Happiness website or the VIA Institute on Character website (VIA Institute on Character, 2019). While participants across the globe participated in the VIA-IS, the majority of them were from the U.S. and other English speaking countries (Peterson & Seligman, 2004). The VIA-IS has been used in hundreds of investigations examining the nature of character. Internal and test-retest reliability of the scales have been shown to be adequate, self-report scores have been noted to converge with peer ratings. Because the original VIA-IS is a lengthy instrument (240 items -10 items representing each of 24 strengths), “the VIA-120 short form was developed, which is comprised of the five items from each scale representing the highest corrected item-total correlations in a sample of 458,854 respondents who accessed the VIA-IS online” (McGrath,

2017, p.3). The VIA-120, which was used in Study 1 has a very good mean reliability of .79 compared with the average internal consistency reliability of .83 for the VIA-IS (VIA Institute, 2019). The VIA measure affords researchers with the opportunity to assess the 24 different strengths in an efficient manner, making research plausible that looks at the joint and interactive effects of character strengths. In addition, it allows them to control for one strength when determining the correlates, causes, or consequences of another. For example, “researchers using the VIA-IS would be able to say that spirituality has (or does not have) consequences above and beyond contributions of associated strengths like gratitude or hope, a conclusion not possible if only measures of spirituality are used in a study” (Peterson & Seligman, 2004, pp. 641-642). Researchers can utilize the VIA measures to evaluate various programs whose objectives revolve around positive education, coaching, and youth development. Thousands of individuals annually take part in such programmes; however, there were no scientific means through which to examine their effectiveness (Eccles & Gootman, 2002). Sometimes, character strengths can be seen as outward consequences of importance, while other times, some of them can serve as moderating factors related to the influence of the programme on other findings. The accessibility of the VIA instruments will make it easier for investigators to systematically examine the intervention programmes, and in the process of doing so, they might uncover unforeseen outcomes pertaining to the value of those interventions (Peterson & Seligman, 2004). At the same time, Peterson and Seligman (2004) warned that the majority of character strengths are intricate, and that for investigators to count on a uni-dimensional paradigm to their assessment will be futile. In the context of assessing strengths, the authors urged evaluators to recognise that

there is no “quick” way of measuring good character, just as there is no fast approach to assessing IQ or academic achievement.

International Applications and Cultural Differences

Over this past decade, researchers have been interested in examining the viability and applicability of the VIA Character of Strengths cross various, cultural settings (Sergey et al, 2015). Leont’ev and Rasskazova (2014) examined sources of subjective happiness and their relationship to subjective wellbeing (SWB) among a sample of Russian participants. Students from two different Russian cities were required to jot down things, which made them happy and then assessed their actual attainability for them. Afterwards, the researchers compared data to those obtained from an Italian sample for cross-cultural specificity. Regional differences in both the importance and attainability of separate sources of happiness within Russia were found to be more apparent than those between Russia and Italy. Significant differences in the mean individual of attainability of happiness and wellbeing were observed between participants from Moscow and their counterparts in the Petropavlovsk region. The mean indices of the attainability of happiness was noted to be similar across both the Russian and Italian samples.

In a cross-cultural investigation, Shimai et al. (2006) were interested in assessing how similar or different two sample cohorts of young adults from Japan and the United States were on three aspects: The distribution of character strengths, which had to do with the description of their strengths profile (from most frequently supported to least frequently supported). The second aspect was concerned with gender differences as reflected on the VIA-IS scores, and finally the relationship between strengths of character and subjective happiness between the two cultures. The researchers found high similarity and strong convergence of character strengths between the

Japanese and American cultures. Character strengths that were ranked at the top in one culture appeared to be high in the other, and those strengths ranked at the bottom seemed to be low in both cultures. In terms of gender differences in character strengths, females from both countries tended to endorse “kindness, love, gratitude, teamwork, and appreciation of beauty” (p. 316). Males, on the other hand seemed to endorse “open-mindedness, perspective, creativity, bravery, and self-regulation” (p. 316). The relationship between strengths and happiness was also found to be compatible between the two countries. High zest, hope, and curiosity were closely related to subjective happiness in both nations. Gratitude was strongly related to happiness, but forgiveness was poorly linked to happiness in both samples. In addition, modesty had strong negative correlations with happiness among both Americans and Japanese. Even though convergence of character strengths between the two cultures was striking, a major difference was observed with regard to religiousness. The authors ascribed the latter to some of the VIA items, which represent “assumptions of Western religions, e.g., a belief in one God. However, most Japanese are influenced by a mixture of Buddhism and Shintoism and thus find the sacred in the mundane” (Shimai et al., 2006, p. 319). Biswas-Diener (2006) studied VIA character strengths in Maasai, Northern Greenland Inughuit, and Native American respondents. The researcher asked them to denote if each strength was commonplace in their culture, evaluate the significance of the strength to society, and affirm if they would prefer their children to possess that specific strength. Results revealed high agreement rates among these cultures on the desirability, existence, and development of the 24-character strengths. However, there were differences in how participants perceived the importance of certain strengths, such as perspective, modesty, love of learning, and the existence of social institutions that facilitate each strength. Many

Inughuit believed that children do not display a large number of these strengths. Among the Maasai, several strengths, such as fairness, modesty, and open mindedness, were thought to be less often relevant to children. Another study in the United Kingdom (Linley et al., 2007), involving 17,056 participants who completed the VIA-IS measure online, found that the rank classification of strengths mirrored findings from other cultures. Multivariate analysis of variance was used to evaluate gender differences on each of the 24-character strengths and Pearson's correlation was employed to measure the potential associations between strengths and age. Both females and males scored equally on open-mindedness, fairness, curiosity, and love of learning. However, the female respondents scored higher for kindness, love, and gratitude. The researchers advised that gender differences ought to always be taken into consideration when addressing character strengths. The most robust effects between the strengths and age were detected for curiosity and love of learning (i.e., strengths of wisdom and knowledge), fairness (i.e., strengths of justice), and self-regulation and forgiveness (i.e., strengths of temperance). Curious as to whether self-estimated differences between males and females reflected the actual scores resulting from Linley et al.'s 2007 research study, Furnham and Lester (2012) examined ethnic, gender, and personality correlates and predictors of the 24-character strengths. Almost 400 student participants from Britain, the United States, and other European countries rated the 24-character strengths on an IQ-based typical bell-curve distribution with a mean of 100 and a standard deviation of 15 points. They also completed the Core Self-Evaluations Scale (CSES), a 12-item questionnaire designed to operationalise the core self-evaluations construct and evaluate the single concept, as well as the abbreviated Big Five, a 15-item questionnaire that assesses the following five traits: Neuroticism, Extraversion, Openness, Agreeableness, and

Conscientiousness. Macdonald, Bore, and Munro (2008) determined that there was a positive correlation between positivity (i.e., teamwork, love, hope, humor, zest, and leadership) and Extroversion and a negative correlation between positivity and Neuroticism; positive correlations were also noted between intellect (i.e., creativity, appreciation of beauty/excellence, curiosity, love of learning, social intelligence, perspective, and bravery) and Openness; conscientiousness (i.e., self-regulation, perseverance, judgment, honesty, and prudence) and Conscientiousness; Niceness (i.e., modesty/humility, fairness, kindness, forgiveness, religiousness, and gratitude) and Agreeableness. Analysis of variances and regression analyses revealed that males rated themselves higher on good judgment and bravery, but lower on kindness, loving, gratitude, and enthusiasm. Women rated themselves higher on love and transcendence. The researchers concluded that gender was distinctly related to Bravery, Kindness, and Loving, which may be perceived as stereotypical or an indication of gender differences related to evolutionary factors (Swami & Furnham, 2008). It is plausible that “women are seen as being more interpersonally or morally brave than men, who in turn may be (or should be) more physically brave” (Furnham & Lester, 2012, p. 100). Extraversion was strongly and consistently related to all self-ratings; however, this was not the case for Neuroticism. Agreeableness was understandably and powerfully related to the self-ratings of humanity in addition to the overall score.

Conscientiousness was positively related to Courage and Temperance and negatively related to Transcendence. In a similar study, Littman-Ovadia and Lavy (2012) were interested in developing and validating a Hebrew version of the VIA-IS; assessing correlations between the 24 character strengths, life satisfaction, positive and negative affect, and the Big Five personality traits; investigating gender and age differences in the context of character strengths endorsement;

and finally evaluating the factor structure of the VIA-IS in the Israeli setting. Findings revealed similarities with previously published studies in relation to the psychometric properties of the VIA-IS, correlations of strengths with life satisfaction, associations with personality dimensions and with positive and negative affect. Curiosity, zest, love, gratitude, and hope generated the highest correlation coefficients. The majority of the character strengths were related to positive affect and significantly correlated with more than one of the five personality traits. Appreciation of beauty and love of learning were strongly related to openness; teamwork and kindness were strongly related to agreeableness; and persistence, self-regulation, honesty, fairness, and forgiveness were strongly related to conscientiousness. In terms of gender differences, Littman-Ovadia and Lavy noted that males scored higher on creativity while females attained higher ratings on interpersonal character strengths, such as kindness and love. However, there was no association between the character strengths and age. Finally, the Hebrew adaptation of the original VIA-IS generated a five-dimensional model underlying the following factors: Strengths of restraint, intellectual strengths, emotional strengths, interpersonal strengths, and theological strengths.

Azanedo, Fernandez-Abascal, and Barraca (2014) maintained that the VIA-IS was a valid tool to assess the character strengths in the Spanish population. The researchers found that the Spanish version of the VIA-IS confirmed the factorial validity of the original instrument and replicated the five-factor solution initially proposed by Peterson and Seligman (2004). In a related study that examined relationships between character strengths and psychological wellbeing among a Spanish cohort of teacher education students, Gustems and Calderon (2014) determined that character strengths were positively related to students' psychological wellbeing.

The latter was associated with the character strengths of love, humor, fairness, honesty, curiosity, and self-regulation. The participants attained higher scores in character strengths that focused on other people than in those strengths that centred on the self. They also received higher scores on kindness and love than on perseverance. Pre-service and in-service teachers in Slovenia also reported the highest character strengths in fairness, kindness, integrity, and love. However, there appeared to be a deficiency in students' love of learning, creativity and humour, which called for integrating a systematic, strengths-based intervention at the undergraduate university level in order to equip learners with those essential skills (Gradisek, 2012). In an Argentinian context, Solano and Cosentino (2016) designed a correlational, cross-sectional investigation in which a sample of adults evaluated the importance of each of the 24-character strengths underlying the VIA classification for all the aspects of a fulfilling life: Attaining personal wellbeing, achieving life goals, enhancing personal relationships, working well with others, and giving back to society. Findings indicated that love, honesty and zest were the major character strengths for the development of personal wellbeing. Women stressed the importance of love, hope, gratitude, and kindness more than did the men respondents. Compared to the older cohort in the sample, younger participants felt that being humorous and possessing a happy outlook on life was more essential for personal wellbeing. Persistence and self-regulation were the major strengths for achieving life goals. Women put more value on prudence and honesty compared to their male counterparts. Consistency between values and behaviours was more significant for older people in terms of goal achievements as compared to the younger participants. For enhancing one's personal relationships, the authors discovered that honesty and gratitude were the major character strengths, and that women place more emphasis on gratitude, love, citizenship,

fairness, and kindness compared to men. In terms of age differences, younger respondents believed that even in the face of difficulties and challenges, the character strength of humour was more critical for them than their seniors vis-à-vis the enrichment of their relationships with other individuals. When it came to working well with others, the researchers observed that citizenship and fairness were the major character strengths. In the same context, females appeared to favor the strengths of fairness and humility much more than the males. No age differences were reported for this aspect of life fulfillment. And finally, the analysis of character strengths associated with contributing to a better country, honesty and fairness were at the top, and women were more likely than men to emphasize the strength of fairness and kindness. Based on the aforementioned studies, the VIA-IS has been proven to be a cross-culturally valid instrument, which seems to suggest a “relatively” universal aspect of human nature (Dahlsgaard, Peterson, & Seligman, 2005).

In 2015, Noronha and colleagues were interested in investigating the internal structure of the Characters Strengths Scale, which was developed for the Brazilian context and was based on the VIA-IS. Items consisted of 72 statements devised to assess the 24 character strengths and their corresponding virtues. They recruited approximately 500 undergraduate students from two different Brazilian universities who completed the questionnaires in their classrooms. The researchers stressed the significance of having a scale with validity evidences that would afford them the opportunity to examine these constructs in a large scale based on the fact that people with more virtues are less prone to develop psychological problems from their daily adversities in life (Park & Peterson, 2009), physical diseases and mental disorders (Peterson & Seligman, 2004). Factor analysis and other factor retention methods revealed a one-factor solution of the

scale. The researchers evaluated additional solutions of six, five, four, three, and two factors. The solutions of six and five factors presented the last factors with only two indicators per factor and were deemed inappropriate for this reason. The solutions of four, three and two factors presented indicators that did not load in any factor and cross-loaded in two or more factors. In addition, none of those models offered theoretically, interpretable solutions. The uni-dimensionality outcome in this research neither validated the six-factor solution as initially proposed by the VIA-IS study nor corroborated the findings from other, international investigations, which suggested that the six virtues did not comprise distinct constructs. A similar finding was also reported in another empirical study, which sought to validate the Hindi version of the VIA-IS (Singh & Choubisa, 2009). The researchers recruited 186 undergraduate students from a university in India who completed the original, 240-item questionnaire in class under the supervision of the research investigators, rating each of the items on a 5-point Likert scale to denote whether it was “very much like me” (5) or “not like me at all” (1). Exploratory factor analysis was used to extract the relevant factors using principal component analysis with Kaiser normalization and varimax orientation. The latter revealed a one-factor solution accounting for 68% of the total variance. The authors explained that the notion that the character strengths were best represented by one overarching factor was further supported by the very high Cronbach’s Alpha coefficient obtained for the Total Character Strength score. They postulated the presence of a “master virtue” beyond the existing character strengths, which regulates the overt manifestation of the strengths in specific situations. It might have been because of this master strength, which appeared to be pronounced in the Indian sample and could have been responsible for implicitly controlling the manifestation of other character strengths. In terms of gender

disparities, no significant differences on character strengths were noted between males and females with the exception of forgiveness, which was higher for females. The latter was most likely due to the females' tendency to be generally more forgiving in nature and usually do not hold grudges or feel a need for retribution (Singh & Choubisa, 2009). A year later, these same researchers conducted a similar investigation with a university sample cohort of 123 students who were enrolled in a positive psychology course. However, this time, the participants completed the English version of the VIA-IS. Exploratory analyses yielded five factors which were labeled civic strengths, self-assurance, interpersonal strengths, intellectual strengths, and theological strengths. The researchers concluded that the findings of their study were incongruent with the theoretical underpinnings of Peterson and Seligman's 2004 initial VIA classification scheme (Singh & Choubisa, 2010).

The development of the VIA Inventory of character strengths has some promising international research, but it has yet to full engage with all the demands of a truly cross cultural psychology. Findings from the above, international investigations of character strengths based on the VIA-IS serve as a reminder of the importance of considering cross-cultural psychology as it relates to the unique ways of how individuals conceptualise and employ happiness, character strengths, and wellbeing in various aspects of their lives. Such studies require researchers to take into account the relationship between culture and character strengths, inter-cultural and intra-cultural differences in psychological processes and mental representations, and cross-cultural differences in how happiness and wellbeing are valued.

Culture: Definition and Implications

An essential starting point is to provide an account of how “culture” has been operationally defined. Over the past several decades, researchers conceptualised culture in a number of ways. For instance, Hofstede (1993) defined it as "the collective programming of the mind that distinguishes the members of one group or category of people from another" (p. 434). According to Hofstede (2016), this collective programming is acquired through evolution, and through "fights for dominance, competition for partners, a wish to belong and to know who does not belong" (para. 3). Samovar and Porter (2008) perceived culture as “the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving” (p. 8). Tomasello, Kruger, and Ratner (1993) noted that humans engage in “cultural learning,” where learning occurs from, as well as through, others. During the enculturation process, individual members of society develop the competencies needed to survive and succeed in each unique culture. This process takes place throughout childhood as children interact with various institutions including the family, religious organisations, and formalised educational institutions, and are exposed to the values promoted through each, as well as the media (Matsumoto & Juang 2017; Ginsberg & Wlodkowski 2009; Ainsworth-Darnell & Downey 1998; Ogbu & Simons 1998). Cultures differ in their worldviews, perceptions of self, community, strategies for stress management, preferences in learning, communication styles, approaches to conflict resolution, internalised values, and goals. When variations in cultural values, communication and learning styles have been overlooked, the result has been both intentional and unintentional

discrimination and exclusion in workplaces, educational settings, Counselling services, healthcare, etc. It is important to note that as human beings, we share more similarities than dissimilarities, and there are both group and individual differences that impact various aspects of wellbeing and functioning. Matsumoto and Juang (2017) noted that because each culture develops in its own distinctive environment, differences will always remain between cultures. Each culture is profoundly influenced by several factors including dominant, religious beliefs; historical events; economic, political and environmental climates; population density; diseases; and contact with other cultures. Culture is a very intricate construct that is pertinent to many areas of life; it is a powerful element that impacts how people perceive themselves. How people use their personal strengths is related to what the cultural messages taught them through their lives (Malpass, 1993). Culture is comprised of values and attitudes shared within a group and are communicated from one generation to the next (Larsen, 1972). Baumeister (2005) related culture to the information capabilities of a society that makes it possible for its constituents to cope with the environment and fulfill various physical and psychological needs. Vygotsky (1930/1997) referred to people's activity as their ability to engage in goal-directed behaviour in the context of interacting with their environment. "Psychological states, such as emotion, cognition, and motivation are inseparable from activity. In turn, human activity is determined by the socio-economic, environmental, political and other cultural conditions. However, goal directed behaviour interacting with the environment is itself a process that also changes human activity. Any definition of culture must take into account the interaction between goal directed human activity and cultural conditions" (Krumov & Larsen, 2013, p. 9).

One of the most commonly cited measurements of culture are those identified by Hofstede (1980) who examined the ways that values in the workplace were influenced by culture. After sampling populations from over 70 countries, he identified several cultural dimensions that distinguish countries from one another: a) Individualism vs. Collectivism (IDV); b) Power Distance Index (PDI); c) Long Term Orientation vs. Short Term Normative Orientation (LTO); d) Uncertainty Avoidance Index (UAI); e) Masculinity vs. Femininity (MAS); and f) Indulgence vs. Restraint (IND). Individualism vs. Collectivism and the Power Distance Index are two of the most frequently cited dimensions in cross-cultural studies. The Power Distance Index refers to the degree that a culture values distance between those who hold positions of power and those less powerful members of organizations and institutions. Cultures that score high in power distance are those in which power is a fact of society, and those with less power are expected to respect this distance between those with and without power. In these societies, elders are respected, children are taught obedience, subordinates do not question those in authority, religions have a strict hierarchy, and income distribution is very uneven. In contrast, those cultures that score low in power distance are those in which equality tends to be promoted and valued, open communication between superiors and subordinates is encouraged, governments are based upon majority vote, religion stresses equality among believers, and parents often treat children as equals (Hofstede, 2011). In his dynamic view of culture, Rosinski (2020) maintained that cultural characteristics are malleable because people can always alter or revisit their behaviours, beliefs, assumptions in the context of the various challenges and opportunities they encounter. It is this very flexibility dimension, the author clarified, that enables individuals to improve their relationships in professional and personal realms. In the context of coaching across

cultures, Rosinski (2020) developed the Cultural Orientations Framework (COF) model, which consists of the following dimensions: “sense of power and responsibility, time-management approaches, definitions of identity and purpose, organizational arrangements, notions of territory and boundaries, communication patterns, modes of thinking, and other” (p. 2). The COF makes it easier for those dimensions to be understood in terms of how culture can influence people’s attitudes towards a wide range of issues (Rosinski, 2020).

Culture is a determining factor of the amount of personal space needed when communicating with others. For instance, people from the Middle East, Latin America, and southern Europe stand very close when talking. On the other hand, those from northern Europe and the U.S. require more personal distance and become uneasy when others enter their private territory without being invited (Hall, 1966). Personal distance varies between cultures, and within cultures is contingent upon class differences.

Individualism vs. Collectivism refers to values held by a society as being either more individualistic or collectivist. Societies that are more individualistic are those that value individual independence, competition, recognition, and uniqueness. Values held by societies are often promoted through popular idioms. For example, Matsumoto (1999) noted that “the squeaky wheel gets the grease,” is a common saying taught to children in the West and fosters the idea of voicing one’s own personal opinion, standing out in a crowd, and being unique. Within individualistic cultures, members expect a right to privacy, the focus is on self rather than the group, and independent self-construals are the norm. In direct contrast to individualistic cultures are collectivist cultures. In these cultures, the emphasis is on “we” rather than “I,” and priority is placed upon harmonious interdependence rather than individual needs. In Japan, for example, a

common idiom is “the nail that stands out gets hammered down” (Matsumoto, 1999, p. 289).

This common saying demonstrates the value of fitting in and group conformity rather than standing out or insisting on one’s own way. In a collectivist culture, individual efforts are made to strengthen the group, and self-construal tends to be interdependent. Emphasis is on obligation and conformity, and non-conformity is punished with shame tactics (Hofstede, 2011). It is interesting to note that the majority of cultures throughout the world are collectivist. However, it is also equally important to point out that within every culture, there are individual differences. Thus, even within a collectivist culture, individuals will vary in the emphasis they place upon individualistic vs. collectivist values. Similarly, within an individualistic culture, each member may vary considerably in his or her collectivist values (Bontempi & Semmar, in press). Self-Construal theory proposes that the culture in which one is raised directly influences whether or not individuals form independent or interdependent construals of self (Markus & Kitayama, 1991). Self-construal revolves around the central understandings that people hold about themselves regarding differences in emotions, thought pattern, and motivation and may be defined as “the way individuals see themselves in relation to others” (Zhao, Huh, Murphy, Chatterjee & Baezconde-Garbanati, 2014, p. 97). One’s sense of self refers to an organisation of thoughts and beliefs that “include cognitive, emotional, motivational, somatic, and behavioral schemas” (Markus & Kitayama, 2010, p. 421). According to Self-Construal Theory, Western cultures emphasise the importance of developing independent self concepts, where uniqueness, and acting as independent, self-representatives takes precedence over acting out of social pressure or obligation to represent the group. Throughout the enculturation process, there is much emphasis placed upon becoming self-sufficient rather than depending upon others and the

focus is on “me” rather than “us.” Thus, individuals with independent self-construals view themselves as volitional actors who are motivated by situations that promote personal agency and personal control over their environment (Hernandez & Iyengar 2001). In contrast, members of non-Western cultures, such as East Asian and Middle Eastern cultures, place emphasis upon the group, harmonious interdependence, social responsibility and social obligation. These values can be traced back to Confucian ideals. In non-Western cultures, focus is on “we” rather than on “I,” and the concept of self is interdependent as opposed to independent, as the focal point is on the relationships that a person has to others. Rather than seeing one’s self as acting independently, people from these cultures view themselves as individuals who are aware of their culturally prescribed tasks in a particular context (Markus & Kitayama 2010; Hernandez & Iyengar 2001). There is a strong distinction made between in-group and out-group, and it is not easy for people to move from one group to another. Those with interdependent self-schemas are motivated by harmonious interdependence, situations that allow them to act as “collective agents” and with “secondary control over their environment” (Hernandez & Iyengar 2001, p. 271). Individuals who have strongly internalized collectivist values and possess an interdependent sense of self are more likely to be motivated by a sense of duty or responsibility to their in-group (i.e., family and friends) but not out-group (i.e., strangers), and may experience a sense of personal agency due to the internalisation of such values (Miller, Das, & Chakravarthy 2011). Kitayama, Markus, and Kurokawa (2000) stressed the importance of considering the “independent” notion of self-concept in individualistic societies versus its “interdependent” perception in collectivistic contexts. Self-concept, or self-construal, refers to the “cognitive representations of who one is, that is, the ideas or images that one has about oneself, especially in

relation to others and how and why one behaves” (Matsumoto & Juang 2017, p. 106). Research examining culture and the self does not suggest that all individuals within a particular culture have the same construal of self, but rather identifies that experiences are socio-culturally patterned, and concepts of the self, therefore, tend to reflect personal interactions with the culture in which one resides (Markus & Kitayama 1991; Fiske, Kitayama, Markus & Nisbett 1998). Hence, there may be separable differences within cultural groups as individuals will choose to act either independently or dependently, contingent upon the societal values they have either internalised or rejected. Those with an independent sense of self are likely to be driven by internal goals and a desire for individual accomplishment as they seek to out-perform others, achieve self-actualisation, and reduce cognitive dissonance, as they seek to protect their sense of self. Those with interdependent concepts of self, however, are more likely to be driven by social goals and, as a result, place the needs of the in-group above their own (Lu, 2008). Du and King (2013) discovered that people who exhibit an independent, self-construal tend to draw hope from internal resources, such as personal abilities and dispositions; however, those who display an interdependent self-construal are likely to obtain hope from external resources, such as family and friends.

Culture can have an effect on which character strengths might be closely related to happiness (Diener et al., 2003). For instance, positive feelings are related to interdependent human relationships among Japanese but to independent relationships among Americans, and since some strengths, such as forgiveness, modesty, and self-regulation are most probably congruent with collectivist purposes, they are likely to play a more essential role for happiness in Japan than in other individualistic societies (Kitayama et al., 2000). The cultural aspect of

collectivism and individualism has gained wide appeal in cross-cultural psychology. For example, the role of the self in the context of relationships with other individuals is particularly a striking psychological factor experienced distinctly under those two cultural dimensions, which impact the perception of negative emotions and repress or boost the intensity of emotional display (Krumov & Larsen, 2013). Research has supported the presence of cultural effects when raters from collectivistic societies are compared in evaluating the intensity of emotions with those from individualistic countries. In a study that investigated Japanese and Americans' reactions to photographs displaying the basic emotions, Matsumoto (1992) found that the American cohort rated the intensity of negative emotions higher compared to their Japanese counterparts. The researcher explicated that in Japan, the display of negative emotions is disapproved of because they tend to disrupt social relations. Acknowledging negativity is lower when negative emotions are not usually revealed in society. The American participants, on the other hand, were more receptive to expressions of negativity, hence they were better able to distinguish them in facial pictures. Cultural dimensions of collectivism and individualism were also linked to variations in the perception of emotion intensity. Using a Display Rules Assessment Inventory, Matsumoto et al. (2008) asked 5000 participants from 30 countries what they would do if they experienced seven basic emotions in 42 different situations. The researchers found that regardless of culture, individuals expressed emotions without any restriction because the closeness of their relationships afforded them with the safe environment to do so. However, collectivistic societies differed from individualistic ones by supporting their constituents to show more positive emotions and restrain negative expressions toward the in-group. That finding seems to be congruent with the importance of preserving harmony as a high,

cultural value. Conversely, members of individualistic cultures generated more negative emotions and exhibited fewer positive feelings toward members of the in-group because harmony is less valued and that individuals believe it is appropriate to show negative emotions. Collectivistic cultures incite more negative emotions toward outgroups since there's a need to bolster in-group relations by drawing a clear-cut difference between in-groups and outgroups (Krumov & Larsen, 2013).

Psychological Processes and Culture

Western psychology has often postulated that individuals in all cultures have the same psychological processes. However, this presumption has increasingly been challenged by advocates of cross-cultural psychology, which is concerned with how cultures in which people live, including traditions, languages, and worldview, affect their psychological processes and mental representations (Nisbett et al., 2001). Cross-cultural psychology is more than a comparative method. It is an attempt to understand human behaviour within a globalized world of diverse norms and values. As a discipline, it is interested in observed differences that we think of as culture-specific that in turn have cognitive or behavioural consequence. At the same time, cross-cultural psychology is also sensitive to universal, psychological phenomena by discovering and describing phenomena true for all people in all cultures. "Cross-cultural psychology is a general psychology in the context of varying cultures since it has an interest in all psychological processes including language development, cognition, emotion, child rearing, and abnormal behaviour. However, most psychological knowledge has been developed in the Western world, which points to the importance of understanding the limitations and application of this knowledge within the context of different cultural groups" (Krumov & Larsen, 2013, pp. 4-5).

Berry, Poortinga, and Pandey (1997), as cited in Krumov & Larsen, 2013, addressed cross-cultural psychology in terms of the following, three orientations: Absolutism, relativism, and universalism. Absolutism is the notion that individuals are basically the same everywhere and that culture does not impact psychological events. Essential human traits, such as kindness and empathy, hold the same meaning, and culture has a little to do with the primary implication of psychological constructs. This position arises from rudimentary, cross-cultural experiences that acknowledge what all individuals have in common irrespective of the cultural factor. As a result, psychological testing and investigation merely needs correct translations. Conversely, relativism suggests that culture shapes all human behaviour and that comprehending the profound significance of behaviour can only occur when the cultural setting is assessed. The bias of psychological ethnocentrism must be avoided so as to understand native values and context. Therefore, psychological testing need not only be precise in translation, but it must also be constructed from authentic, conceptual contrasts. The third orientation, universalism, asserts that the fundamental, psychological events are conventional to all human beings; however, how behaviour develops is manifested depends upon culture. Therefore, psychological testing must consider the cultural processes and generate versions that are culturally appropriate. Berry and colleagues strongly supported the universalism orientation because it both recognizes the core, psychological occurrences as a shared aspect in all humans and since it acknowledges the impact of culture in engendering diversity in behaviour. Culture strongly affects different cognitive and affective processes ranging from judgment to cognition and perception, which in turn influence happiness and wellbeing.

Cross-Cultural Psychology: Happiness and Wellbeing

When one ponders upon the constructs of happiness and wellbeing, it is important that they be understood in the context of cultural values. The essential difference between Asian, African, Middle Eastern societies and Western cultures is the emphasis on the group versus the individual. In collectivistic cultures, happiness is linked to the wellbeing of one's group or family, whereas in Western societies, happiness is attained via social acknowledgment of personal status and achievement of self-relevant goals (Harper et al., 2007). Therefore, individuals are highly motivated to find and affirm the positivity within themselves or their life circumstances. This suggests that happiness in Western cultures is likely to essentially centre around the affirmation of positive attributes of the self. However, in collectivistic cultures, there is an opposing belief about the interdependence of self with others. The self in relationship with others is believed to be the locus of thought, behaviour, and motivation. Personal selves are construed in agreement with the basic assumption about the interdependence of the selves involved. For instance, in East Asian cultural settings, strong personal egos seem to occur through identification with significant others or rebellion against them, both of which include an engagement into close interpersonal relations. These interdependent notions inspire the practices, routines, discourses and social institutions that define the social realities of these cultural contexts (Uchida, Norasakkunkit, & Kitayama, 2004). In a study that investigated happiness in European and Asian contexts, Oishi and Diener (2001) required participants to list five goals that they wished to attain in a month's time. The participants were later expected to assess satisfaction in goal achievement. The Asian cohort reported higher levels of happiness and satisfaction when they achieved more interdependent goals. In contrast, their European

counterparts reported more happiness from the attainment of independent goals. Individuals from Asian cultures seem to look for happiness and satisfaction by participating in social harmony, while those from Western cultures strive towards the achievement of self-relevant goals in order to reach happiness. Uchida and Kitayama (2009) asked Japanese and American participants to first describe up to five features, effects, or consequences of happiness, then rate each of those features based on overall desirability in order to explore their happiness and unhappiness. Findings revealed that Americans perceived happiness as somewhat of a stable, positive state that ought to be taken up personally while the Japanese believed that happiness is both a transient, positive interpersonal experience but also one that is likely to yield negative consequence. The researchers reported that almost all of the American descriptions were positive descriptions as compared to only 67% of the Japanese ones. Those descriptions and meaning of happiness were then printed on different index cards and utilized with a new cohort of participants from both cultures who were tasked with arranging them based on the way they understood the similarities of the descriptions. The following types of descriptions were frequently noted in both the American and Japanese cultures: Joy, excitement, positive attitude, getting a good grade, getting a job, getting along with others, and having a party for a friend. Besides these cultural similarities, two other groups of negative features of happiness were detected in the Japanese participants but not in the American sample: One was letting people avoid reality, not lasting long, and difficult to identify. The other group was related to envy and jealousy from others and failing to pay enough attention to one's surroundings. Westerners tend to perceive positive and negative emotions as oppositional, whereas East Asians usually experience them simultaneously (Schimmack, Oishi, & Diener, 2002; Kitayama, Markus, &

Kurokawa, 2000). In the same vein, South Koreans tend to experience positive and negative emotions when communicating gratitude to others (Furukawa, Tangney, & Higashibara, 2012). Gratitude can generate inconsistent feelings (e.g., gratitude and indebtedness) among Asians since they tend to relate happiness to social harmony; therefore, putting others out enough to feel grateful towards them is likely to trigger unhappiness (Watkins, Scheer, Ovnicek, & Kolts, 2006). For instance, as a son senses and appreciates how much his parents have sacrificed for him, he could feel respected by others and indebted or guilty. Research has also shown that Asians are uncomfortable asking for social support from close others due to the potential, negative interpersonal effects (Kim, Sherman, Ko, & Taylor, 2006). Nisbett et al. (2001) explicated that going through balance in emotions is not contradictory for Asians since their cognitive processes are rooted in a dialectical system. Asians seem to adhere more to holistic thinking than analytical thinking which Westerners employ. The Eastern focus on dialectical thinking enables Asians to try to find a compromise between opposing views and agree to apparent contradictions. On the other hand, since Euro-American cultures are embedded in Aristotelian logic, they tend to separate inconsistent perspectives, leading them to stress one type of emotions over another. Research studies have shown that experiences of positive and negative emotions are positively correlated for Chinese, Koreans, Asian Americans, and Japanese, but not for European Americans (Scollon et al. 2005). These outcomes indicate that various, cultural systems of cognition can lead to an increase into discrepancies in emotion across cultures.

Recent, cross-cultural research has also shed light on the role of culture in modulating how individual differences predict wellbeing. Lee et al. (2015) discovered similarities between four ethnic groups underlying their Singaporean sample on levels of happiness and their

experience of life to be purposeful and satisfying as well as significant differences for the character strengths of Perspective, Bravery, Kindness, Capacity to Love, Fairness, Leadership, Appreciation of Beauty and Excellence, Gratitude, Religiousness and Spirituality, Modesty, Humour, and Zest. For example, Malays and Indians valued Kindness and Humour more than the Chinese. “The Malays focused most on the significance of Religiousness and Spirituality, followed by the Indians. On the other hand, the Chinese and the Other Asians and Caucasians did not hold such a focus of being associated with a higher-order being. Significant differences were also noted for the Gratitude strengths. The Malays reported higher and significantly different mean scores on Gratitude compared to the Chinese and Other Asians and Caucasians cohorts” (Lee et al., 2015, p. 14). The mean scores reported by the Indians were significantly different from those attained by the Chinese respondents. Gratitude was found to be valued more by the Malays compared to the other ethnic factions. An international body of scholars recruited participants from collectivistic cultures (i.e., Russia and East Asia) and individualistic countries (U.S. and Germany) to examine how culture might affect motivational pursuit of happiness and wellbeing (Ford et al., 2015). Findings revealed that motivation to undertake happiness was linked to higher wellbeing in both Russia and East Asia, lower wellbeing in the United States, but it was not related to wellbeing in Germany. The researchers asserted that the extent that a culture is deemed collectivist may impact the dynamics of pursuing happiness. They further reported that the “motivation to pursue happiness and socially engaged meanings of happiness were linked to each other in Russia and East Asia; however, they were unrelated in the United States and Germany, which imply that individuals in Russia and East Asia may be motivated to pursue happiness in more socially, connected manners. Collectivistic cultures that appear to

perceive happiness from a socially engaged lens may inspire those who are more intensely motivated to pursue happiness to do so in more socially engaged ways” (Ford et al., 2015, 1059-1060). On the other hand, individuals who are motivated to pursue happiness in the United States may not be particularly culturally encouraged to seek happiness through social engagement. Therefore, the pursuit of happiness may seem very different based on the culture in which the pursuit is taking place (Lu & Gilmour, 2004). This relational or social engagement aspect seems to play an essential role in the enculturation process since people tend to internalize beliefs and cultural norms embraced by family members, friend, or community who they look up to or wish to form close bonds with. Downie et al. (2007) examined autonomy support while promoting internalisation of values and wellbeing, among Chinese-Malaysian living throughout North America, the United Kingdom, and Australia, as well as immigrants from various cultures living in Canada. They found that participants were more likely to internalise culture and heritage and indicate higher levels of wellbeing when they perceived their parents as being autonomy supportive throughout the process. Those parents who were autonomy-supportive provided an explanation for why they thought it was important for their children to participate in an activity, gave their children choices regarding their decisions to participate in activities, and respected the decisions their children made. Cross-cultural studies, such as the one conducted by Soenens and colleagues (2011), examined the effects of psychologically controlling parenting on the wellbeing of Belgian and South Korean adolescents. The researchers identified two domains of psychological controlling parenting styles: Achievement oriented psychological control (APC); and dependency oriented psychological control (DPC). Both types were shown to undermine the wellbeing of children in both cultures. Achievement oriented controlling parents placed undue

pressure on their children to perform at high standards. This type of controlling parenting style impeded the needs of autonomy and competence among children in both cultures, causing the children to develop more self-critical, perfectionistic orientations. Parents who were dependency oriented pressured their children to be dependent upon them by withdrawing their affection from their children when they demonstrated any signs of independence. This latter type of controlling parenting style resulted in the hindered needs of autonomy and relatedness, causing children from both cultures to feel unsure of their ability to operate on their own, and led to “clinging interpersonal styles” (p. 270). This type of insecurity resulted in children seeking the company of others out of fear of abandonment, and both types of controlling parenting styles were related to depressive symptoms among the children in both cultures (Soenens et al., 2011). Similarly, Ferguson, Kasser, and Jahng (2010) compared adolescents in Denmark, South Korea, and the United States, and found that the Danish children, who had the highest reported amount of autonomy support from parents and teachers, also had the greatest levels of both school and life satisfaction. These studies are supported by earlier research by Chirkov and Ryan (2001) who found that Russian students who perceived their parents as being more autonomy supportive also indicated superior wellbeing and academic motivation. These studies demonstrate that across cultures, the satisfaction of all needs are important to motivation and wellbeing, and that the role of autonomy is important across cultures, not just in Western societies. Parents who are autonomy supportive attempt to see their children’s perspective of things, encourage exploration, provide relevant choices, and provide meaningful explanations when choices are limited (Soenens & Beyers, 2012).

Assessing Wellbeing in the Middle East

Empirical studies examining character strengths and wellbeing based on the VIA Inventory of Strengths are non-existent in the Middle East (see Thomas, 2013 for a review). Over the past few years, there have been scattered efforts to assess wellbeing in a handful of Middle Eastern countries. For instance, Abdel-Khalek and El-Nayal (2015) relied on a convenience sample of university students from Egypt, Kuwait, Lebanon, and Qatar to investigate gender and cultural variations in life satisfaction. The participants completed the Arabic version of the Satisfaction with Life Scale. Egyptian and Lebanese females attained significantly higher mean scores on satisfaction with life compared to their male counterparts. No significant gender differences were found for the Qatari and Kuwaiti cohorts. The Qatari and Kuwaiti male participants had higher mean scores on satisfaction with life compared to the Egyptian and Lebanese students. For females, the Qatari cohort had the highest mean score, whereas the Egyptian cohort attained the lowest mean score. The researchers discussed the findings in the context of “the positive association between gross domestic product and satisfaction with life” (p. 936). In a related study, Abdel-Khalek (2013) recruited undergraduate students enrolled in different colleges at Qatar University (133 females and 113 males) to examine gender differences on measures of subjective wellbeing, health, and religiosity, investigate the relationships between those measures, and explore the predictors of religiosity. Participants completed the following questionnaires in their classrooms during the 2006-2007 academic year: The Oxford Happiness Inventory (the researcher utilized his own, short version of the OHI, consisting of 29 statements, Love of Life Scale, which contains 16 short statements (e.g., “There are many things that make me love life”) in which respondents expressed their

agreement on a 5-point Likert scale from 1 “No” to 5 “Very much,” and The Satisfaction with Life Scale. In addition, five separate self-rating scales were used to rate happiness, satisfaction with life, mental health, physical health, and religiosity. The author found “a significant difference in the self-rating scale of mental health, in which men attained higher mean score compared to the female participants” (p. 313). The result might need to be reevaluated because the researcher utilized a female-male sample ratio that did not reflect the 3:1, female-to-male ratio of student enrollment at Qatar University. All the correlations between subjective wellbeing, health, and religiosity were found to be significant and positive. “The highest intercorrelations were between the Oxford Happiness Inventory, the Satisfaction with Life Scale, Love of Life Scale, and the self-rating scales of happiness, and satisfaction with life (p. 313)”. Significant correlations were observed between religiosity and both subjective wellbeing and health, which support findings from previous studies (Emmons & Paloutzian, 2003). Al-Attiyah and Nasser (2016) examined gender and age differences among a Qatari adolescent sample vis-à-vis their life satisfaction. A sample of early adolescents (197) and late adolescents (68) from public schools and Qatar University respectively took part in the study. The participants anonymously completed the SWLS questionnaire, which was administered in small group sessions. The study revealed that females attained higher levels of satisfaction and that the Qatari youth demonstrated high levels of global satisfaction. The authors asserted that in a gender-segregated society, “gender may play distinct roles and may reinforce gender-based social or task-specific activities” (p.91). The overall, positive assessment among all age cohorts might be ascribed to Qatar’s affluence, which has generated security and stability for many Qataris. Nonetheless, older female adolescents reported higher satisfaction than their early adolescent

male counterparts, most likely since girls in their late teens tend to feel protected and remain in a close social fabric within the context of their family homes. The younger adolescents in this study also had the highest mean scores of life satisfaction. The researchers explained that this finding might be due to the strong parental support, which was also noted to be the most robust predictor of life satisfaction for adolescents in a previous study, in which parental support of children's autonomy and parental supervision of children were significantly related to higher levels of life satisfaction as related to adolescents' wellbeing (Argyle, 1987).

Al-Sulaiman et al. (2018) utilized a longitudinal, randomized clinical trial to evaluate the effects of crisis counselling and psychoeducation interventions in improving the psychological wellbeing and quality of life of Qatari women diagnosed with early-stage breast cancer. "Patients who satisfied the inclusion criteria and who accepted to participate were randomly assigned to one of the three study groups: The crisis counselling group, the psychoeducation group, and the control group, each of which comprised 67 patients" (pp. 286-287). The psychoeducation and crisis counselling interventions were comprised of six sessions, each one lasting 1 hour-1.5 hours spanning over the period of three months. The crisis counselling intervention was based on the seven-stage crisis model used to facilitate the planning of brief treatment plans (Roberts & Ottens, 2005). In the first stage, the therapist quickly evaluated the risk and danger and incorporated a short account of the chief complaint. In the second stage, the focus was on establishing rapport based on the humanistic tenets of showing empathy, acceptance and non-judgment. Stage three aimed to detect the concerns that are relevant to the patients and to the characteristics of the given issue or concern. Stage four involved the use of empathic listening and responding in order to explore the patients' feelings and emotions. Stage 5 was marked by a

cooperative relationship between the therapist and patient. In the last stages, “patients are expected to feel empowered, possess effective coping skills and identify the individuals and referral resources to reach out to when needed. The therapist and the patient also work together to plan and discuss any essential information about the crisis” (p. 287).

The psychoeducation intervention lasted six weeks and was comprised of four dimensions: Health education, stress management and behavioural training, coping and problem-solving guidance and psychological support (Fawzy & Fawzy, 1994). To evaluate psychological wellbeing and quality of life over time, all patients completed the Depression, Anxiety and Stress Scale, 21 item version (DASS-21) and the European Organization for Research and Treatment of Cancer Quality of Life scale (QLQ-C30) at the onset of the study, after the treatment groups had completed the sessions of the study interventions, and finally at a year and a half later to assess the short- and long-term effect of the interventions. Significant improvement in psychological wellbeing and in some aspects of quality of life (i.e., emotional functioning) was observed for patients in both the crisis counselling and psychoeducation support intervention groups. Such findings, the authors maintained, may be partially due to the fact that the interventions afforded the patients the opportunity to voice their concerns, share their emotions and acquire different strategies to cope with their diagnoses throughout the six sessions. At the one year and a half follow-up, participants in both intervention groups reported major improvements in their psychological wellbeing and improved depression, anxiety and stress scores compared to their counterparts in the control group. When reflecting upon the influence of crisis counselling and psychoeducation on treatment compliance, there was no significant difference among the intervention and control groups. The researchers also found that almost all of the patients were in

compliance. They postulated that such outcomes might have been impacted by the stage of the illness (early breast cancer), which may have motivated the patients to conform to their treatment (Al-Sulaiman et al., 2018).

Grey and Thomas (2019) investigated the relationship between social identity and wellbeing among Emirati college females using a cross-sectional, correlational approach. The researchers hypothesized that social identity, namely identification with the national in-group, implicit in-group (Emirati) preference, and Arabic language dominance/proficiency will be positively correlated with psychological wellbeing. The following indicators of national identity were adopted: Language (Arabic language proficiency relative to English language proficiency); an explicit measure of in-group/Emirati identification covering four domains; and finally an implicit measure referred to as an affective priming task (APT), which was intended to calculate the degree of positive affectivity related to icons of Emirati identity (in-group), compared to the icons of a non-Emirati out-group (i.e., United States-related icons). The following self-reporting measures, which were displayed in Arabic and English side by side, were administered to 210 Emirati females enrolled in college health science courses at two separate universities (pp. 224-225):

1. “Bilingual Language Competency: A four-item scale was utilized to assess English and Arabic language proficiency. Participants were expected to rate their English reading and writing skills from 1 (very poor) to 10 (excellent) and then the same for spoken English. They also followed the same instructions for the Arabic language proficiency.”
2. “World Health Organization Wellbeing Index (WHO-5): The WHO-5 consists of 5 items that assess psychological wellbeing. The items are all positively phrased. Participants

were asked to rate how well each of the five statements was relevant to them when reflecting upon the last 14 days.”

3. “Multicomponent In-Group Identification Scale (MIIS): MIIS is an explicit measure of in-group identification. The latter could be any cultural, ethnic, or national group. This instrument is comprised of 14-items, assessing five components of in-group identification: Centrality, in-group homogeneity (IGH), satisfaction, self-stereotyping, and solidarity. Participants indicate their scores based on a 7-point scale: from 1 (strongly disagree) to 7 (strongly agree).”
4. “Implicit In-Group Positivity and Preference Measure: An Affective Priming Task (APT) was used to assess implicit in-group evaluations. APT calculates response times (RTs) to positive and negative words that have been clued-up by stimuli representing the Emirati cultural/national icons versus American cultural/national icons. The cues were images related to Emirati national identity. Corresponding images of American national identity were selected as well.”

Findings revealed that even after controlling for age, all of the main variables in the study were found to be positively correlated with greater levels of self-reported psychological wellbeing.

Analysis of a multiple linear regression corroborated these results, with in-group (national/Emirati) identification, implicit in-group evaluations, and Arabic language dominance all retained as predictors of psychological wellbeing among Emirati college females. The regression analysis also demonstrated that the implicit measure, in-group preference, was the most robust of all the independent factors. The between groups statistic served to substantiate this overall prototype of outcomes, with the female respondents in the in-group preference cohort

reporting higher wellbeing scores than their counterparts who exhibited an out-group preference, even after controlling for differences in Arabic language dominance. This study seems to be in line with an increasing body of literature, proposing that processes underlying social identity have significant implications for psychological wellbeing (Saeri et al., 2018; Cruwys et al., 2013). Identification with the national in-group (Emirati) and positive in-group evaluations were also found to be linked to higher levels of wellbeing among the Emirati female participants.

A large-scaled, web-based study, conducted by Park, Peterson and Seligman (2006), examined the relative prevalence of the 24-character strengths in 54 countries, including the United Arab Emirates (UAE). Park et al (2006) provided good evidence for the generalisability of the 24-character strengths around the world, although they found remarkable quantitative, not qualitative, differences across those nations. However, there are a number of limitations in this study regarding the replication of character strengths in the UAE including the small sample size (n=39) and using the original “English” version of the VIA- Inventory for Strengths (VIA-IS). This study involved participants who were either native (or native-like) speakers of English residing in the UAE who may not have been representative of the UAE population whose mother tongue is Arabic. In a subsequent web-based study, Park, Peterson, and Ruch (2009) examined the differences in orientation to happiness and life satisfaction among 27 nations and found three orientations of seeking happiness through pleasure (e.g., South Africa), engagement (e.g., Switzerland), or meaning (South Korea). No Arabic country was involved in this study.

Wellbeing in Qatar

Qatar is a small country with a population of nearly 2.5 million inhabitants (CIA, 2018); however, its determination to be a progressive leader in the industrial and social arenas is

anything but small. Besides oil resources, “Qatar has one of the largest reserves of natural gas in the world, and it has invested heavily in industries that allow it to exploit its natural gas reserves to bring great wealth to Qataris” (RAND, 2007, p. 1). Underlying Qatar’s audacious initiatives, regional leadership position, and international eminence is a robust economy that affords creativity and underwrites risk (RAND, 2007). Qatar’s economy has grown dramatically over the past two decades. Per capita income doubled from 1995 to 2000, going from around \$14,500 to more than \$29,000 (Kawach, 2002); and the most recent data put per capita income at \$66,202 (International Monetary Fund, 2018). “Qatar’s reliance on oil and natural gas is likely to persist for the foreseeable future. Natural gas reserves represent 13% of the world total and, among countries, third largest in the world. Oil reserves surpass 25 billion barrels, making it possible for continuous production at the present levels for approximately 56 years” (CIA, 2018, p. 3). In spite of the oil and natural gas powers, Qatar has attained substantial advances in bolstering “manufacturing, construction, and financial services, leading non-oil Gross Domestic Product (GDP) to steadily rise in recent years to just over half the total” (CIA, 2018, p. 3). It has preserved “its cultural and traditional values as an Arab and Islamic nation that considers the family to be the main pillar of society” (Ministry of Development Planning & Statistics, 2018, p. 1). Women are expanding their role in society, and a new constitution provides extensive personal rights and moves the nation toward democratic institutions, including an elected parliament (RAND, 2007). The human development pillar of Qatar National Vision 2030 aims to empower citizens and help them enhance their quality of life by preparing them for success in a changing world with increasingly complex technical requirements so that they are able to reach their fullest potential. This pillar will also encourage analytical and critical thinking as well as

creativity and innovation (Ministry of Development Planning & Statistics, 2018). The country is equally supporting research and development (R&D). “Qatar Foundation established a Science and Technology Park whose aim is to provide opportunities for scientific companies and international corporations to conduct R&D through collaboration with scientists from academic institutions in Doha” (Brewer et al., 2007, p. 15).

The Qatari culture is unique, and the Arab- Muslim identity plays an important role for its uniqueness. For example, the Qatari culture has been remarkably shaped by geography (its location in the Middle East), history (during colonization), and its diversity as Qataris represent only 15% of people who are living in Qatar. Qataris are primarily Muslim and Arabic-speaking, and Qatar has been experiencing intense cultural and social changes as a result of fast population growth, increasing wealth, industrialization, and redefinition of women’s roles (Balderrama-Durbin, Snyder, & Semmar, 2011). Divorce cases are higher among Qatari spouses in the age group (20-29 years), amounting to 42.0% of total Qatari divorce cases by age-group, followed by the age-group (30-39 years), amounting to 31.2% (Ministry of Development Planning & Statistics, 2015). According to an annual United Nations report, Qatar was the second happiest nation in the Middle East North African (MENA) region in 2017, and a World Happiness Report from the same year placed Qatar in the 35th place out of 155 countries (Scott, 2017). Qatar is considered a collectivist society in which individuals operate collectively and understand that their own wellbeing is inextricably linked to the wellbeing of the entire community. Accordingly, the meaning that can be ascribed to the satisfaction with life can change dramatically (Diener, Lucas, & Oishi, 2002). Collectivist cultures place the emphasis on the group rather than the individual, and priority is placed upon harmonious interdependence rather

than individual needs. Conformity and harmonious interdependence are viewed as mature behaviour, whereas insisting on one's own way or placing individual needs over those of the group is viewed as a sign of immaturity or selfishness. Individuals are socialised to believe that relying upon others is not a sign of weakness and/or immaturity. A group's goal tends to be perceived as more superior than personal goals. Therefore, distinct cultural circumstances are likely to contribute to various interpretations of how individuals assess their life satisfaction (Al-Attiyah & Nasser, 2016).

This was the first study in Qatar and the Middle East to empirically investigate character strengths and wellbeing relying on the VIA Classification of Strengths. It has the potential to contribute to the fields of positive psychology and counselling for the following reasons: It provides useful information about the character strengths that are present in the Qatari population especially their "signature" strengths. Such information will serve as both a "baseline" and a "catalyst" for planning future research initiatives on various dimensions of psychological functioning and mental health, such as counselling (Harris, Thoresen, & Lopez, 2007), teacher training programmes (Gradisek, 2012), and organisational settings (Harzer & Ruch, 2015). Such initiatives are in line with the first two objectives of the Qatar National Research Strategy Pillar: Social Sciences, Arts, and Humanities: Developing a knowledge base in science of learning and families, as well as the Human Development and Social Development outcomes of Qatar National Vision 2030 (General Secretariat for Development Planning, 2019). Findings from this study will likely motivate and engage other local and regional researchers to explore this important topic in different contexts with the goal of enhancing people's wellbeing and life satisfaction. From a cross-cultural perspective, this study also contributes to the body of

growing literature on positive psychology, character strengths, and wellbeing in counselling, educational, clinical, and organisational settings.

This thesis aims to evaluate a positive psychology intervention, which uses character strengths to increase wellbeing in a Qatari population. The investigation involved a series of studies with the following objectives:

- Identification of an appropriate theoretical base from which to select the intervention.
- Considerations of cross-cultural issues in adapting the intervention.
- Cultural and linguistic translation of the principal concepts of the intervention.
- Psychometric validation of the intervention's main theoretical elements.
- Extensive review of strengths-based literature to identify commonalities.
- Implementation of a specific intervention based on all of the above.
- Evaluation of the intervention in a Qatar population.
- Implications for national wellbeing based on current Qatari priorities.

The researcher sought to answer the following questions through the above research investigations:

- (1) What are the dimensions of character strengths in the Qatari population?
- (2) Which character strengths correlate with indices of wellbeing?
- (3) Do strengths-based interventions lead to psychological wellbeing?
- (4) Is an individual-based, character strengths intervention superior to a group-based one?

This chapter aimed to introduce the Values In Action (VIA) Inventory and VIA psychometrics in cultural context, addressed the relationship between culture and character strengths, cross-cultural differences in psychological processes and mental representations, and

variations of how happiness and wellbeing are valued in various cultures. Cross cultural psychology has looked in depth at the difference between cultures, which has largely been ignored by positive psychology, particularly with regard to character strengths. No work of this kind has been conducted in Qatar, and the first step would be a thorough and accurate translation of the VIA. The next chapter addresses the importance of considering the relationship between culture and language in the context of translation tasks, challenges inherent in the initial, Arabic translation of the VIA-IS, and the measures adopted to edit and complete the final, Arabic version of the VIA-IS.

CHAPTER 2. THE ARABIC TRANSLATION OF THE VIA-IS

When adopting an instrument or a testing practice devised in a particular culture, researchers have to consider all the necessary procedures prior to engaging in appropriate translation tasks. Translation is more than producing text in another language. Translators should know or be aware of the linguistic and cultural differences that could affect responses to translated or adapted instruments (Hambleton, 1994). Most of the translated items in the original, Arabic version of the VIA-IS seemed to have been translated word for word, which affects the preservation of original meaning in English. It is problematic to choose an exact word for every word of a text in one language to an equivalent word in another language. The translators should address this issue by maintaining the meaning of the target language the same as the original by preserving it under various expressions rather than individual words. Introducing instruments for use in another language or culture usually necessitates tremendous effort by researchers to conserve the quality of translation (Wang, Lee, & Fetzer, 2006).

Translation Tasks: Significance of Culture and Language

Culture impacts the way that people perceive themselves as well as others, in addition to the relationship between themselves and others. This is important to the current, translation task since items that are translated from the original language to the target language must take into account such perceptions as well as preserve the semantic and linguistic equivalences. Similar to the Qatari culture, East Asian cultures tend to be more collectivist, and, therefore, hold an interdependent self-construal, where emphasis is placed upon harmonious interdependence. In other words, the "self" is not seen as a separate entity from the in-group, but rather, as being interconnected with the group. In Western cultures, however, individuals hold an independent

self-construal, and emphasis is placed upon the individual, autonomy, and uniqueness. Individuals from East Asian cultures are taught to not focus on the self, but rather the group, whereas Westerners emphasize personal autonomy and independence. These differences in attention patterns are part of the socialisation process across cultures and begin very early. Richland, Chan, Morrison and Au (2010) noted that Asian caregivers tend to direct infants' attention to interactions and relationships between people and objects and use more action-oriented language. In comparison, in English speaking cultures (Western cultures), caregivers encourage more object-focused attention. These two very different areas of emphasis promote attention and focus on the whole (holistic) or individual (analytical). Other more recent research has confirmed that individuals from East Asian cultures tend to pay more attention to more contextual information even if it proves to be distracting, in comparison to Westerners who tend to focus more attention on salient objects (Amer, Ngo, & Hasher, 2016). Culture also influences how people use language, choose words and sentences, and express thoughts, emotions, and behaviours. Since language is acquired within individuals' experiences, there seems to be a propensity to presume that words contain only a single meaning when they may have many in the language of others. The construal of communication is a perceptual course shaped by in-group values, feelings, and cultural stereotypes. Cross-cultural communication can be fundamentally problematic since individuals understand both the coding and decoding of messages by means of various cultural filters, and assessing communicators' meaning is an appraisal process guided by attributions instead of message content (Gudykunst & Shapiro, 1996). Languages vary in word meaning and in the cultural communication framework. How people describe relationships between themselves and others is influenced by culturally

determined referents. In English, for instance, relationships are usually simplified through the use of the second person pronoun “you” for other people, whereas “I” or “we” is reserved for ourselves. On the other hand, this self-other referent is more intricate in other cultures. In the Japanese culture, mutual relationships dictate who others should refer to each other by, especially the relative role or position equity or inequity between individuals (Krumov & Larsen, 2013). A mother would say “mother is telling you to complete your homework,” or the Physician might say referring to herself, “doctor would like you to have a stress test.” The context in which the Japanese language is used necessitates gender awareness, politeness, different degrees of familiarity. The latter is an integral aspect of European languages besides English, with two second person pronouns designating politeness and familiarity. The Japanese language has a very distinct, lexical arrangement vis-à-vis the self-other, and the social setting and the current standing disparity dictate how the language is used. The cultural setting is conveyed through the differences of terms used to delineate the familiar and out-group relationships. These words are differentiated more intimately in Japanese in-group relationships compared to respondents in the West (e.g., Gudykunst & Nishida, 1986). A study that investigated the rules governing language use in 71 countries that used 39 languages revealed different cultural conceptualisations of the self and others. This result proposed that the actual meaning of the self is determined by culture and that cultures were also noted to differ in the degree of self-disclosure. American participants, for instance, were more self-disclosing of various areas as compared to their Japanese counterparts (Chen, 1995). People’s communication style conveys significant meanings related to culture. Some languages appear to use very direct styles while others inject meaning into the social context. In certain cultures, the way language is expressed is of equal or greater

communicative importance compared to the content. Consequently, cross-cultural communication is not always clear cut, especially between languages that are direct (e.g., European, American) as compared to those that are indirect (e.g., East Asia, Middle-East) and elaborated in the social context. In the same vein, cultures experience reality in distinct ways since all societies are reliant on language tools for perception and expression. Situational contexts that are similar may seem different because of disparities in grammar rules, language structure, and verbal content. The latter linguistic variances are likely to influence thought since each culture is articulated through an exclusive language (Krumov & Larsen, 2013).

Cross-cultural assessments would entail translating instruments into the new language, retranslating them into the original language, and finally translating them back to the new language so as to establish the translation validity (Ommundsen et al., 2007). Professionals who engage in translation tasks must not only possess linguistic competence in both the source language and the target language, but they also need to be well-versed in understanding language use, culture, and the implicit meaning embedded in both languages in order to generate good translations. The latter portray thoughts, messages, constructs, and ideas from the source language in a very thorough and exact manner. Successful translation involves the preservation of the meaning from the source language into the target language by changing the syntax and lexicon of the source language into their respective form in the target language. Moreover, the target language ought to communicate all the characteristics of meaning which are easily comprehensible to the readers. Therefore, in order to encapsulate the implied message correctly, translators must be able to distinguish and translate the different types of meanings and approaches of translating tacit meaning. Sometimes, the meaning is not directly portrayed.

Nonetheless, the reference to certain events might be kept indirect. The meaning exists, but it is not communicated directly (Larson, 1998). Paltridge (2006) defined implicit, referential meaning as “the situation where the identity of an item can be retrieved from either within or outside the text” (p. 131). Similarly, “the term reference is traditionally used in semantics for the relationships, which holds between a word and what it points to in the real world” (Baker, 1992, p. 181). As an illustration, if a person asks, “how many people arrived?” The person asked may answer, “fifteen.” Accordingly, it is apparent that “fifteen” means “fifteen people arrived.” The reference to people and arrived is left implied in the answer. Every language has its grammatical forms which are necessary; however, languages vary in what is required. In English, it is obligatory to make the singular or plural noun direct. Someone cannot say, “I saw turkey crossing the street.” He or she must state: “I saw a turkey crossing the street.” Number must be explicitly conveyed in English; however, in many languages, including Arabic, it can be left implicit. Dejica and Stoian (2018) stressed that the linguistic and cultural aspects ought to be taken into consideration when one engages in translation activities. This is essential since language does not only consist of words, sounds, sentences and grammar, but it also encompasses habits, orientations, and socio-cultural characteristics. In addition, while it is important to take into account original texts during the translation process, it is imperative to consult the meaning of distinct items because they do make up sentences, which are then used to write text. Thus, translation tasks must determine the different meanings involved in specific contexts especially since a number of lexical items have several meanings depending on diverse settings (Hassan & Tabassum, 2014). Therefore, it is imperative for professionals engaged in

translation activities to adopt a holistic approach to translation, which takes into consideration equivalent meaning, semantics, syntax, content, context, and pragmatics.

The Arabic Language

Arabic, a Central Semitic language, is the formal language of the 22 countries that form the Arab League. There are over 300 million Arabic speakers across the globe who mainly live in the region extending across the Middle East and North Africa. It is also one of the six official languages of the United Nations (Sayed, 2015). Arabic comprises three forms: Classical Arabic, Modern-Standard Arabic, and colloquial Arabic. Classical Arabic language, also known as the official language of the Arab region, is essential to the reading of formative, classical literature. Classical Arabic has stayed stable, lucid and useful for nearly fifteen centuries. Its main written form has made it strategically uniform throughout the Arab world. Modern-Standard Arabic, also referred to as “fusha,” is primarily written rather than spoken. It is the distinct form of the language used in media, newspapers, and other official settings. A variant of classical Arabic, Modern Standard Arabic has developed with perpetual innovation and borrowing, which exemplifies how Arabic has revamped itself based on its users’ demands (Gu, 2014). Colloquial Arabic, also known as “Al-‘Ammiyya,” has many dialects that are used in ordinary conversation, and they vary depending on the geographical locale and social status of the speakers. This form of Arabic is regularly used in every day conversations and in informal interactions. The spoken dialects are usually oral and serve different functions in society (Bateson, 1967). Dialects in the Arab world comprise the Gulf region consisting of Qatar, Kuwait, Yemen, Oman, Bahrain, United Arab Emirates, Saudi Arabia, and Egyptian Arabic comprises the dialects of Egypt and Sudan. North African Arabic include the dialects of Morocco, Algeria, Tunisia, Mauritania, and

Libya. Levantine Arabic consists of the dialects of Syria, Lebanon, Palestine, Jordan, and Iraq (Diab & Habash, 2007; Wilson, 1996). Qatar has adopted an innovative approach vis-à-vis language; it is developing a hegemonic, national Arabic dialect that is not classical. A colloquial new language is concurrently developing among the youth. An e-language is being used across the different styles of communication (e.g., social media and smart phones). As the e-language strengthens, it will become much more prevalent through the media. The bulk of the e-language users are younger and the most affected by the language crisis. The new language developed by Qatar's youth utilizes English letters and numbers to reflect the Arabic language, which the older generation criticises since they perceived it as not representing their local identity. The e-language might be seen as a result of the globalising aspect of language, which is hegemonic, anti-systematic, and rises above national borders (Al-Attiyah, 2013).

Arabic has an intricate and rare system of constructing words from a basic root. This suggests that a form of three letters such as 'q-r-a', will always be the basis of words that have the semantic field of 'writing', such as the word "qira'a" which means "reading" and "iqra" which means "read!" Employing the root system denotes that direct translation is usually a challenging task (i.e., the root of a word may reflect a meaning that may require a few sentences to translate. The Arabic language has many words for love each of which portrays a distinct phase in the course of falling in love. For instance, the word 'hawa' designates the first attraction or verging of the mind or soul towards another. The term comes from the root word 'h-w-a', which is a passing wind that can go up and down. 'Alaaqa', which originates from the root word "a-l-q" meaning 'to cling to or become attached' refers to the subsequent period when the heart starts to attach itself to the beloved, prior to progressing into a blind wish "ishq" and

consummate love known as 'shaghaf'. The ultimate phase of falling in love, “huyum” indicates the whole loss of reason. The most frequent word for love in Arabic, “hobb”, comes from the same root as the word “seed,” which can potentially cultivate something magnificent. The Arabic root word (q-l-b), which means to flip something over, also engenders the word for heart “qalb.” In a spiritual context, the heart is often perceived as something turning emotions over even though the word connotes the physical heart. The English language has a lot of words attained directly from Arabic or indirectly from Arabic words that have entered into Romance languages prior to reaching the English vernacular, such as alchemy, alcohol, algebra, algorithm, amber, arsenal, candy, coffee, cotton, hazard, lemon, and magazine, just to name a few. The origin of the algebraic letter “X” that represents an unknown number derives from the Arabic word “shay” (thing), which was later translated to “xay” in Spain before being abbreviated and utilized in algebra as the letter “X.” (Sayed, 2015).

The Arabic Translation of the VIA-IS (120): Challenges & Opportunities

Translating the Arabic language is not an easy task because of its linguistic structure. It functions by the “root and pattern system,” which is the most important aspect of semitic languages. Moreover, as addressed above, the root is made of three consonants which are usually indistinct and possess several meanings (Attia, 2008). Arabic consists of eight vowels and 32 consonants and is distinctive in its terminology, morphology, syntax, punctuation, intonation and stress (Chejne, 1969). Communicating the identical message between languages in cross-language research is usually an arduous practice (AlAmer et al., 2015). Difficulties usually arise when researchers have to move between languages or even between dialects. Because the original VIA-IS is a lengthy instrument (240 items -10 items representing each of 24 strengths),

the VIA-120 short form was developed, which is comprised of the five items from each scale representing the highest corrected item-total correlations in a sample of 458,854 respondents who accessed the VIA-IS online (McGrath, 2017). The VIA-120, which was used in Study 1 has a very good mean reliability of .79 compared with the average internal consistency reliability of .83 for the VIA-IS (VIA Institute, 2019). The VIA measure affords researchers with the opportunity to assess the 24 different strengths in an efficient manner, making research plausible that looks at the joint and interactive effects of character strengths. In addition, it allows them to control for one strength when determining the correlates, causes, or consequences of another.

Translation Process

This researcher initially emailed the VIA Institute to request their permission to use the VIA-IS. They provided her with a code to use for the participants to take VIA on their website. She talked to her supervisor about the logistical difficulties involved in administering this to the participants especially that the norm has always been relying on the paper version of questionnaires and surveys. The supervisor contacted the VIA Institute and was able to obtain the VIA Arabic version, which he shared with her. When the researcher looked at the items, some of them didn't make sense and others seemed awkward, so she asked her supervisor to ask the VIA Institute if he could share the English version with her, which was in his possession already. The VIA Institute granted him the permission, and then she was able to compare the Arabic and English versions. She informed her supervisor that there were serious translation issues. He contacted the VIA Institute, requested and received their permission to retranslate the original, VIA Arabic version. The translation process underlying the current investigation

involved the translation of the initial English version of the VIA-IS (120) into Arabic relying on back-translation methodology. A team of psychologists from Qatar University and this researcher contributed to this edited Arabic version, which took into account the importance of preserving and reflecting the syntactical, semantical, sociolinguistic, and psycholinguistic properties of the translated items. The team consisted of three psychologists whose selection was based on the fact that they are bilingual (Arabic/English), have robust background in both Arabic and English linguistics, experienced in translation/back-translation methodology, and well-acquainted with the Qatari dialect and culture. The student role was to oversee the entire translation process, assist with translation tasks, engage in discussions about item discrepancies in the context of linguistic and conceptual equivalence, and help the team reach consensus. McDermott and Palchanes (1994) recommended the use of at least two independent bilinguals. Feedback from the 25 students who participated in the pilot study [see chapter 3] also served to strengthen the edited version. Back-translation is a well-known method to preserve equivalence between the original and translated versions (Behling & Law 2000). Brislin (1970) suggested that bilingual translators adopt an iterative approach of repeated independent translation and back-translation. Van-de-Vijver and Leung (1997) explained that the advantage of having a team or committee of bilinguals who engage in translation-back-translation tasks is the collaborative effort that can enhance the quality of the translation, especially when committee members have complementary areas of expertise. Some members may have more knowledge of the cultural background of speakers of the target language while other members may have more expertise in the substantive aspects of the construct. A properly functioning committee can generate arduous tests of the accuracy of the translation and/or adaptation. The bilingual psychologists at Qatar

University blindly translated the VIA-120 from the original language (English) to the target language (Arabic). Then, they independently back-translated the questionnaire from the target language (Arabic) to the original language (English), noting that they did not have access to the previous Arabic version of the VIA during the translation process. Afterwards, the two versions of the VIA-120 (original language and back-translated version) were compared for concept equivalence. If an error was encountered in the back-translated versions, the student made the attempt to translate the item again. This procedure continued until all translators agreed that the two versions of the VIA-120 were the same and had no errors in meaning (Triandis & Brislin, 1984).

Translation Outcome

The goal of a consistent cross-cultural translation process is to attain linguistic and conceptual equivalence (Flaherty et al., 1988). Linguistic equivalence establishes the translation accuracy of an assessment. It ensures that a cross-cultural assessment is correctly asking what needs to be asked. Linguistic equivalence has to do with whether the target language conveys the same message as it does in the source language. Conceptual equivalence can be referred to as cultural equivalence, defined as having an analogous meaning and relevance of the constructs in the two cultures (Wang, Lee, & Fetzer, 2006). Conceptual equivalence serves to maximize item relevance and consistency in cross-cultural, translation tasks (Teresi, Stewart, Morales, & Stahl, 2006). The psychometric properties of an instrument can be affected by language transference and/or cultural differences by influencing the instrument difficulty and participants' ability to choose appropriate answers. Conceptual equivalence occurs in a cross-cultural comparison when the same theoretical construct is measured in each culture. In the absence of conceptual

equivalence, there is no ground for any cross-cultural comparison (He & Van de Vijver, 2012).

Berry (1969) asserted that conceptual equivalence is an essential criterion for cross-cultural comparison. Researchers need to investigate the structure of the construct and appropriateness of the sampled items. If a construct does not have similar meaning across cultures in a study, researchers ought to recognise the conceptualisation shortcoming.

Satisfactory Equivalence: (51%)

After the translation and back-translation processes had been completed, the translation committee members held a meeting to discuss which items fulfilled both linguistic and conceptual equivalence. Satisfactory equivalence for the following items (N=61) was attained, which suggests that there weren't any changes applied to the Arabic items that were initially translated and available through the VIA Institute. The committee members all agreed that the 61 items achieved both linguistic and conceptual equivalence.

1. *Being able to come up with new and different ideas is one of my strong points.*
2. *I have taken frequent stands in the face of strong opposition.*
3. *I never quit a task before it is done.*
4. *I always keep my promises.*
5. *I have no trouble eating healthy foods.*
6. *I always look on the bright side.*
7. *I am a spiritual person.*
9. *I always finish what I start.*
12. *As a leader, I treat everyone equally well regardless of his or her experience.*
16. *I am always busy with something interesting.*
17. *I am thrilled when I learn something new.*
18. *I like to think of new ways to do things.*
19. *No matter what the situation, I am able to fit in.*
21. *I believe honesty is the basis for trust.*
23. *I treat all people equally regardless of who they might be.*
25. *I am a highly disciplined person.*
26. *I always think before I speak.*
27. *I experience deep emotions when I see beautiful things.*

- 28. *At least once a day, I stop and count my blessings.*
- 29. *Despite challenges, I always remain hopeful about the future.*
- 31. *I do not act as if I am a special person.*
- 32. *I welcome the opportunity to brighten someone else's day with laughter.*
- 34. *I value my ability to think critically.*
- 36. *I must stand up for what I believe even if there are negative results.*
- 38. *I love to make other people happy.*
- 43. *I have a clear picture in my mind about what I want to happen in the future.*
- 44. *I never brag about my accomplishments.*
- 45. *I try to have fun in all kinds of situations.*
- 47. *I am excited by many different activities.*
- 52. *I give everyone a chance.*
- 54. *I never want things that are bad for me in the long run, even if they make me feel good in the short run.*
- 58. *I look forward to each new day.*
- 60. *I have many interests.*
- 62. *My friends say that I have lots of new and different ideas.*
- 64. *I always stand up for my beliefs.*
- 65. *I do not give up.*
- 67. *I always feel the presence of love in my life.*
- 68. *I can always stay on a diet.*
- 69. *I think through the consequences every time before I act.*
- 71. *My faith makes me who I am.*
- 72. *I have lots of energy.*
- 73. *I can find something of interest in any situation.*
- 74. *I read all of the time.*
- 77. *I am good at sensing what other people are feeling.*
- 78. *I have a mature view on life.*
- 80. *I can express love to someone else.*
- 82. *My friends always tell me I am a strong but fair leader.*
- 84. *I feel thankful for what I have received in life.*
- 85. *I rarely try to get even.*
- 91. *I enjoy being kind to others.*
- 92. *I can accept love from others.*
- 93. *Even if I disagree with them, I always respect the leaders of my group.*
- 94. *Even if I do not like someone, I treat him or her fairly.*
- 96. *I am a very careful person.*
- 101. *I think my life is extremely interesting.*
- 106. *It is important to me to respect decisions made by my group.*
- 110. *My beliefs make my life important.*
- 113. *Others consider me to be a wise person.*

- 114. *I am a brave person.*
- 115. *Others trust me to keep their secrets.*
- 118. *People are drawn to me because I am humble.*

Linguistics Equivalence: (29%)

The following items (N=35) represented 29% of the 120 items on the VIA instrument, which means that 29% of the VIA 120 Arabic items did not convey the same message as in the source language (i.e., English):

- 8. *I know how to handle myself in different social situations.*
- 15. *I rarely hold a grudge.*
- 20. *I never hesitate to publicly express an unpopular opinion.*
- 24. *One of my strengths is helping a group of people work well together even when they have their differences.*
- 30. *My faith never deserts me during hard times.*
- 33. *I never seek vengeance.*
- 37. *I finish things despite obstacles in the way.*
- 39. *I am the most important person in someone else's life.*
- 40. *I work at my very best when I am a group member.*
- 41. *Everyone's rights are equally important to me.*
- 42. *I see beauty that other people pass by without noticing.*
- 48. *I am a true life-long learner.*
- 49. *I am always coming up with new ways to do things.*
- 51. *My promises can be trusted.*
- 55. *I have often been left speechless by the beauty depicted in a movie.*
- 56. *I am an extremely grateful person.*
- 57. *I try to add some humor to whatever I do.*
- 59. *I believe it is best to forgive and forget.*
- 61. *When the topic calls for it, I can be a highly rational thinker.*
- 63. *I am always able to look at things and see the big picture.*
- 75. *Thinking things through is part of who I am.*
- 86. *I rarely call attention to myself.*
- 87. *I have a great sense of humor.*
- 89. *I always weigh the pros and cons.*
- 95. *As a leader, I try to make all group members happy.*
- 97. *I am in awe of simple things in life that others might take for granted*
- 102. *I read a huge variety of books.*
- 107. *I always make careful choices.*
- 108. *I feel a profound sense of appreciation every day.*

109. *If I feel down, I always think about what is good in my life.*
 111. *I awaken with a sense of excitement about the day's possibilities.*
 112. *I love to read nonfiction books for fun.*
 116. *I gladly sacrifice my self-interest for the benefit of the group I am in.*
 117. *I believe that it is worth listening to everyone's opinions.*
 120. *People describe me as full of zest.*

The linguistic equivalence issues that were identified with those original items had to do with word choice, typos, incomplete phrases, word order, missing determinants, incorrect pronouns, wordiness, and preposition usage. For instance, in item #30 (My faith never deserts me during hard times), the expression “never deserts me” was originally mistranslated in Arabic as “never betrays me,” (لا يخونني أبداً), which is an inappropriate use of the verb “to betray” in the Arabic language. A more appropriate verb choice that is equivalent to “never deserts” is (لا يخذلني). In item #33 (I never seek vengeance), the verbal phrase “I never seek” was originally mistranslated as “never research” in Arabic as follows: “لا بحث أبداً”. It seemed as though the Arabic, vowel letter “i” that needed to be attached to the verb was missing. Thus, the correct translation should have represented as follows: “لا أبحث أبداً”. Even with this rectification, the translation would be problematic because it means “I never search.” However, in the Arabic language, there is a better word choice that is more suitable with the expression of seeking vengeance, which is “لا أسعى أبداً”, which is congruent with “I never seek.” In the process of translating item #55 (I have often been left speechless by the beauty depicted in a movie), the original, Arabic translation (لطالما شعرت بالعجز عن الكلام بسبب الجمال المصور في فلم) left out the determinant “a” from the English version, which was rectified in the current translation: (لطالما شعرت بالعجز عن الكلام بسبب الجمال المصور في فلم ما). In the same vein, item #59 (I believe it is best to forgive and forget) was translated in the original, Arabic version as

(أعتقد أن الأفضل أسامح وأنسى), which corresponds to the following, English translation: “I believe that the best is I forgive and I forget.” A more appropriate translation would be: “I believe it is best that we forgive and forget,” which corresponds to the following Arabic statement: (أعتقد أنه من الأفضل أن نسامح وننسى). In the Arabic language, the first person plural pronoun “we” is used for indirect speech with infinitive verbs, which is functionally analogous to the English expression in item #59. A grammatical issue was also revealed through the translation of Item #86 (I rarely call attention to myself). The original, Arabic translation included the reflexive pronoun “myself” (من النادر أن ألفت انتباه الآخرين لي), which is problematic. In the Arabic language, it is not necessary to include “myself” in the statement because the verbal expression “I call attention” already implies that I call it to myself. Hence this was accounted for in the final, Arabic translation of the item (من النادر أن ألفت انتباه الآخرين). There was also reservation about another item (#56), which was also confirmed during the translation-back-translation process. In the original statement (I am an extremely grateful person), the adverb “extremely” was translated in the original, Arabic version as “to the farthest extents,” (أنا شخص ممتن لأبعد الحدود), which is awkward and verbose in the Arabic language. A more appropriate translation of “extremely” was included in the revised, Arabic version as follows: (أنا شخص ممتن للغاية). In addition, the diacritical or vowel marks were placed on the adjective “grateful” in Arabic (مُمتنٌ) in order to make it easier for participants to comprehend. The finalized, Arabic translation of item #56 came up as follows: (أنا شخص مُمتنٌ للغاية). In Arabic, vowels are denoted by diacritical marks or vowels above, below or within the body of the word. Though these vowels are not letters, their combinations with consonants form Consonant-Vowel syllables. Including these marks fully stipulates the phonological form of the orthographic string, rendering it apparent vis-à-vis the

orthography/phonology relations (Ibrahim, 2013). Items #87 and #89 involved word choice issues, which made the initial, Arabic translation from the VIA Institute incongruent with the English expressions. In item #87 (I have a great sense of humor), the noun “sense” was mistranslated for the word “feeling” (إحساس) and the adjective “great” was mistranslated as “large” or “big” in the original, Arabic version (لدي إحساس فكا هي كبير). This was rectified in the final, Arabic translation where the noun “sense” was correctly incorporated (حسن) and the adjective “great” was replaced by a better word choice (عميق), which yielded the following finalised expression in the Arabic translation: (لدي حسن فكا هي عميق). Likewise, the verb “weigh” in item #89 (I always weigh the pros and cons) was translated literally in the initial Arabic translation: (دائماً أزن الإيجابيات والسلبيات). The verb “weigh” is inappropriate to use in the Arabic language in this context when one compares the pros and cons as it is suggested by the English expression. It is, therefore, preferred to use the following expression in Arabic (دائماً أقارن الإيجابيات والسلبيات), which means “I always compare the pros and cons,” making it linguistically equivalent to the initial, English statement (I always weigh the pros and cons).

Conceptual Equivalence:

The following items (N=24) represented 20% of the 120 items on the VIA instrument, which suggests that 20% of the VIA 120 items lacked analogous meaning and relevance of the constructs in the two cultures:

10. *I really enjoy doing small favors for friends.*
11. *There are people in my life who care as much about my feelings and wellbeing as they do about their own.*
13. *Even when candy or cookies are under my nose, I never overeat.*
14. *I practice my religion.*

- 22. *I go out of my way to cheer up people who appear down.*
- 35. *I have the ability to make other people feel interesting.*
- 46. *I love what I do.*
- 50. *People describe me as "wise beyond my years."*
- 53. *To be an effective leader, I treat everyone the same.*
- 66. *I am true to my own values.*
- 70. *I am always aware of the natural beauty in the environment.*
- 76. *I am an original thinker.*
- 79. *I am as excited about the good fortune of others as I am about my own.*
- 81. *Without exception, I support my teammates or fellow group members.*
- 83. *I always keep straight right from wrong.*
- 85. *I know that I will succeed with the goals I set for myself.*
- 90. *I stick with whatever I decide to do.*
- 98. *When I look at my life, I find many things to be grateful for.*
- 99. *I have been told that modesty is one of my most notable characteristics.*
- 100. *I am usually willing to give someone another chance.*
- 103. *I try to have good reasons for my important decisions.*
- 104. *I always know what to say to make people feel good.*
- 105. *I may not say it to others, but I consider myself to be a wise person.*
- 119. *I am known for my good sense of humor.*

The conceptual equivalence issues that were identified with those original items were related to semantical, syntactical, and morphological structures, which when originally translated from English to Arabic did not preserve the same, intended meaning. When an item carries a different psychological meaning across cultures, a bias is likely to occur. Item bias can be ascribed to inadequate translation or inappropriateness of item contents in different cultures (Van de Vijver & Leung, 1997). Item #11, for instance, is a complex sentence in English: "There are people in my life who care as much about my feelings and wellbeing as they about their own." If one takes it apart, the result will be something like the following: "There are people in my life + They care about my feelings and wellbeing + They equally care about their own feelings and wellbeing." Therefore, extreme care must be taken when translating such a complex sentence into the target language. The original Arabic translation from the VIA Institute generated the

following: “في حياتي أشخاص يهتمون بمشاعري وراحتي كما يهتمون بأنفسهم” corresponding to the following English translation: “There are people in my life who care about my feelings and wellbeing as they care about themselves,” which carries a different meaning from the original, English item. The current, finalised Arabic version of item #11 does preserve the original meaning in English and was translated as follows: “في حياتي أشخاص يهتمون بمشاعري وراحتي بقدر ما يهتمون بمشاعرهم وراحتهم”. In the same vein, item #79 (I am as excited about the good fortune of others as I am about my own) was inaccurately translated in the initial, Arabic version. The last clause “as I am about my own” was translated as “as is the feeling for my good fortune,” which seems awkward and incomprehensible in Arabic: “أنا متحمس لحسن حظ الآخرين، كما هو الشعور لحسن حظي”. This was corrected in the finalised, Arabic translation as follows:

“أنا متحمس لحسن حظ الآخرين بقدر ما أنا متحمس لحسن حظي” meaning that (I am as excited about the good fortune of others as I am about my own). Another concern was noted in item #13: “Even when candy or cookies are under my nose, I never overeat.” The original Arabic translation of this item came up as follows: “حتى إذا كانت الحلويات بين يدي، فأنا لا أأكلها أبداً” which is equivalent to the following, English translation: “Even when candy or cookies are between my hands, I never overeat.” The prepositional phrase “between my hands” is semantically inappropriate to use in Arabic. In English, when there is reference to something “under one’s nose,” it is more appropriate to use the following, prepositional phrase in Arabic “في متناولتي” which means “within my reach” in English. Therefore, a more suitable translation of item #13 is:

“حتى إذا كانت الحلويات في متناولتي، فأنا لا أأكلها أبداً” corresponding to the following statement in English: “Even when candy or cookies are within my reach [under my nose], I never overeat.”

Item #14 (I practice my religion) was initially mistranslated to Arabic as “I perform my religious duties” (أنا أؤدي فروضي الدينية). In Arabic, there’s a distinction between practicing one’s religion and performing religious duties. The former is more generic because practicing religion invokes both non-obligatory and obligatory deeds. The latter, however, are more specific as they relate to a specific set of duties that an individual is obligated to perform. As a result, a more appropriate, Arabic translation of the statement (I practice my religion) is as follows: “أنا أمارس ديني”. In the same vein, part of item #10 (I really enjoy doing small favors for friends) was inaccurately translated in the original, Arabic version. The noun phrase “small favors” was translated as “easy thing”: (أستمتع حقاً بمساعدة أصدقائي ولو بشيء يسير). A more congruent and appropriate Arabic translation of “small favors” in the context of item #10 would be “simple things” as in the following statement: “I really enjoy helping my friends with simple things,” the equivalent of which in Arabic would be: (أستمتع حقاً بمساعدة أصدقائي ولو بأشياء بسيطة). Other semantical and syntactical errors were noted in item #22 (I go out of my way to cheer up people who appear down). The original, Arabic translation of the item from the VIA Institute produced the following statement: “أنحرف عن طريق حياتي لرفع معنويات أناساً يبدووا محبطين”. The corresponding English translation is as follows: (I deviate out of my way to cheer up people who appear down), which is problematic in the Arabic language. Deviating out of one’s way tends to carry a negative connotation in Arabic because readers might perceive it as being “delinquent” or “straying from the right path,” which is one of the meanings that the expression carries in Arabic. Therefore, the meaning would likely be skewed and misunderstood in the original translation. Moreover, the relative clause “people who appear” was also misspelled and incorrectly marked due to the misplaced vowels on the Arabic letters. The finalised, edited Arabic translation of item

#22 is as follows: “أخرج عن طريق حياتي لرفع معنويات أناس يبدوون محبطين”, which translates back in English as: (I go out of my way to cheer up people who appear down). Item #35 (I have the ability to make other people feel interesting) was another statement that was mistranslated into Arabic. The outcome of the original, Arabic translation is outlined in the statement below “لدي القدرة على جعل الآخرين يشعرون بالاهتمام” suggesting that (I have the ability to make others feel interest), which doesn’t carry the same semantic and syntactical message as the original, English statement (I have the ability to make other people feel interesting). The current, Arabic translation served to preserve the latter as in the subsequent translation: “لدي القدرة على جعل الآخرين يشعرون بأنهم مثيرون للاهتمام”, meaning that (I have the ability to make other people feel interesting). Participants in the pilot study expressed concern about the following, two items: Item #46 and item #66. Item #46 (I love what I do) was translated literally into Arabic: “أحب ما أقوم به”, which comes across as incomplete in meaning in the Arabic language. There seemed to be something missing or incomplete. This is because a prepositional phrase (i.e., in life) would have to be inserted after “what I do” in order to make complete sense in Arabic. This was rectified in the final, Arabic translation of the item, which turned out as follows: “أحب ما أقوم به في الحياة”, which is conceptually equivalent to (I love what I do) since “in life” is implicitly understood. Another literal translation was noted in item #98 (When I look at my life, I find many things to be grateful for). The original, Arabic translation used the verbal phrase “I observe,” which is a literal translation in Arabic and does not convey the same meaning as illustrated in the next statement: “عندما أنظر إلى حياتي، أجد العديد من الأشياء التي تستوجب الشكر والامتنان”. A better word choice for the verbal phrase “I look at” was used in the current, edited version. The substituted, verbal phrase in the

edited version was “I reflect” which is compatible with the English verbal phrase “I look at”. The finalised, Arabic version of the item is as follows:

“عندما أتأمل في حياتي، أجد العديد من الأشياء التي تستوجب الشكر والامتنان”. In item #66 (I am true to my own values), the original, Arabic translation did not include the diacritics or vowel marks for “true to my own values” (وفي لقيمي), which would invite confusion on part of the readers since leaving out those vowel marks would affect the syntactical role that they signify. This was adjusted in the finalised, Arabic version as follows: (وفي لقيمي). In item #50, (People describe me as “wise beyond my years”), the quotation marks were applied to the “wise” adjective in the initial, Arabic translation but did not extend to the other part of the clause “beyond my years.”

(يصفني الناس بأنني "أكثر حكمة" من مستواي العمري). This was corrected in the current, Arabic translations as follows: (يصفني الناس بأنني "أكثر حكمة من مستواي العمري"). The translation of item #53 (To be an effective leader, I treat everyone the same) reflected the use of the incorrect usage of the adjective “effective”, which was translated in the original, Arabic version as “influential”: (لكي أكون قائداً مؤثراً، أعامل الجميع بطريقة متساوية). The finalised, Arabic translation remedied this as outlined in the following statement: (لكي أكون قائداً فعالاً، أعامل الجميع بطريقة متساوية). Part of item #70 (I am always aware of the natural beauty in the environment) was left out in the process of the original, Arabic translation. The prepositional phrase “in the environment” was excluded from the initial translation as follows: “أستشعر جمال الطبيعة دائماً”، which means “I am always aware of the natural beauty.” The current, Arabic translation included “in the environment” to preserve the entire meaning: “أستشعر دائماً جمال الطبيعة في البيئة”. In item #85 (I know that I will succeed with the goals I set for myself), The reflexive pronoun “myself” was mistranslated as “my life” in the

following, original Arabic translation: “أعلم أنني سوف أنجح في تحقيق الأهداف التي وضعتها لحياتي”. This was rectified in the following, finalised version of the Arabic translation:

“أعلم أنني سوف أنجح في تحقيق الأهداف التي وضعتها لنفسي”. The initial, Arabic translation of item #90

(I stick with whatever I decide to do) generated the following statement: “أتمسك بما أقرره أياً كان”,

which corresponds to the following, English translation: (I stick with what I decide whatever it

is). The corrected Arabic version is: “أتمسك بأي شيء أقرر أن أفعله”, which is more accurate and

compatible with the English item. For item #100 (I am usually willing to give someone another

chance), the original, Arabic version used “one of them” instead of “someone” and replaced

“another chance” with a “second chance” (عادة، لدي الاستعداد لمنح أحدهم فرصة ثانية). This was

adjusted in the finalised, Arabic translation as follows: (عادة، لدي الاستعداد لمنح الشخص فرصة أخرى).

Likewise, the noun “reasons” in item #103 (I try to have good reasons for my important

decisions) was inaccurately translated as “causes” and the possessive pronoun “my” was left out

in the initial, Arabic translation: “أحاول أن تكون لدي أسباب جيدة للقرارات المهمة”. This was replaced by

the word “rationales” since it is more coherent and appropriate in this context in the Arabic

language and the possessive pronoun “my” was included in the current version as follows:

“أحاول أن تكون لدي مبررات جيدة لقراراتي المهمة”. In item #104 (I always know what to say to make

people feel good), “what to say” was mistranslated as “what I could say” in the initial translation,

which changes the meaning in Arabic, and the adjective “good” was replaced by a “better way”

as in the following statement: “أعرف دائماً ما الذي يمكنني قوله لجعل الآخرين يشعرون بشكل أفضل”. The

correct, Arabic translation took into consideration the above inconsistencies and generated the

following item: “أعرف دائماً ما أقوله لجعل الآخرين يشعرون بحال أفضل”. Similar issues were identified in

items #105 (I may not say it to others, but I consider myself to be a wise person) and #119 (I am

known for my good sense of humor). In the former item, “I may not say” was translated as “I do not say” in the original, Arabic version: “أنا لا أخبر الآخرين بذلك، ولكنني أعتبر نفسي شخصاً حكيماً”. A preposition signifying probability or likelihood was added in the beginning of the currently edited item to reflect “may” as outlined in the following, Arabic translation:

“قد لا أخبر الآخرين بذلك، ولكنني أعتبر نفسي شخصاً حكيماً”. For item #119, “for my good sense of humor” was translated as “for the sense of humor”, which is incorrect because it left out both the possessive pronoun “my” and the adjective “good”: “أنا معروف بحس الفكاهة”, which translates into English as: (I am know for the sense of humor). This was adjusted in the final, Arabic version as portrayed in the following statement: “أنا معروف بحسي الفكاهي الجيد”.

The final edits of the Arabic items outlined above had been shared with the VIA Institute, which validated and incorporated them into the official, Arabic translation (VIA Institute On Character, 2019). This chapter addressed the importance of considering the relationship between culture and language in the context of translation tasks, provided a brief overview of the Arabic language, discussed the challenges inherent in the initial, Arabic translation of the VIA-IS (120), and the measures adopted to complete the final, Arabic version, described the translation process of the Arabic version of the VIA-IS (120), and finally reported on the translation outcome. The next chapter will address the validation study of the VIA-Arabic, which entails assessing the psychometric properties of the new translation as well as examining the correlations between Qatari character strengths and indices of wellbeing.

CHAPTER 3. THE VALIDATION STUDY OF THE VIA-IS ARABIC VERSION

After having completed the revised, Arabic translation of the original VIA-IS-120 discussed in the previous chapter, this researcher engaged in the validation of the VIA-IS-120 Arabic version whose psychometric properties were tested on a sample of undergraduate students at Qatar University. This chapter covers the purpose, significance, methodology, results, discussion, and limitations related to the validation of the Arabic version of the VIA-IS and the examination of the correlations between Qatari character strengths and indices of wellbeing.

Purpose

The purpose of this investigation was two-fold:

1. to validate the Qatari version of the VIA-IS using a community sample of native Qatari university students to reveal the factors or dimensions of character strengths in the Qatari context.
2. to investigate correlations between Qatari character strengths and indices of wellbeing.

Significance

Findings from the following investigation provide valuable insight into the character strengths that are present in the Qatari population especially their “signature” strengths. Such information serves as both a “baseline” and “catalyst” for planning future research initiatives on various dimensions of psychological functioning and mental health, such as clinical practice and counselling (Duckworth, Steen, & Seligman, 2005; Harris, Thoresen, & Lopez, 2007), teacher training programmes (Gradisek, 2012), educational reform (Duckworth, Tsukayama, & Patrick, 2014; Weber, Wagner, & Ruch, 2016), and organisational settings (Harzer & Ruch, 2015). These initiatives are compatible with the first two objectives of the Qatar National Research Strategy

Pillar (Social Sciences, Arts, and Humanities): Developing a knowledge base in science of learning and families, as well as the Human Development and Social Development outcomes of Qatar National Vision 2030 (General Secretariat for Development Planning, 2019). The aim of these investigations was to answer the following research questions:

- (1) What are the dimensions of character strengths in the Qatari population?
- (2) Which character strengths correlate with indices of wellbeing?

Methodology

Participants

Participants consisted of 1336 undergraduate students from the Qatar University community: 84% were females (N=1125) and 16% were males (210); this ratio closely reflects the typical, female to male enrollment ratio at Qatar University. 71% of the participants (N=946) were Qatari nationals, and 27% were non-Qatari students from different Arabic nationalities (N=362). The mean age for all participants was 21.5 years (SD=2.19). Cluster sampling was used to select participants from the total student population from different colleges at the university. Students from all levels were proportionally represented (i.e., freshmen [19%, N=245], sophomore [29%, N=383], junior [25%, N=332], and senior [27%, N=371]). In cluster sampling, participants are selected in groups or clusters. Cluster sampling represents a type of probability sampling that is used in cases where it may not be feasible to reach every individual in the population (Shadish et al., 2002).

Ethical compliance approval

Ethical compliance approval was initially granted from the Institutional Review Board of Qatar University (See Appendix W). Qatar University's Institutional Review Board, under the

directives of Ministry of Public Health (MOPH), was formed as an independent committee under research compliance in September of 2011. All research conducted on human subjects must be submitted to QU-IRB for ethical approval. Qatar University Institutional Board hereby affirms its commitment for being dedicated to implementing all the guidelines, regulations and policies set by the MOPH, aimed towards the protection of human subjects in research. It will ensure that all human subject research conducted or supported by QU faculty, staff or students, receives a proper IRB review as appropriate (Qatar University, 2019). Final ethical compliance approval was obtained from the School of Psychology Research Ethics Committee (SOPREC) at the University of Lincoln (See Appendix W). The SOPREC oversees the principles and practices of ethical research conduct across the University, specifically the Human and Non-Human Research Ethics Committees. It works in consensus with the Research Committee to ensure that the Human/Non-Human Research Ethics Committees are supported to implement, monitor, and report on the ethical research conduct in their respective disciplines (University of Lincoln, 2019).

Instruments

The instruments that were used in this study were all paper-based and are as follows: *The VIA-IS 120*. The VIA-IS 120 is a shorter version of the original VIA-IS 240-items. In the VIA-IS 120, the number of items was reduced from 240 in the initial instrument to 120. The reduction was completed by selecting five questions from the original ten questions per scale that had the most elevated item-scale correlations, resulting in an internal consistency coefficient of .79 (VIA Institute on Character, 2019; McGrath, 2014). The questionnaire uses a 5-point Likert scale ranging from 1 (very much unlike me) to 5 (very much like me). Sample items include

statements, such as “I never quit a task before it is done” (persistence), “one of my strengths is helping a group of people work well together even when they have their differences” (leadership), and “I find the world a very interesting place” (curiosity). Scores for each of the 24 character strengths have a possible range of 10-50, with higher scores reflecting a greater endorsement of a specific strength. The VIA-IS 120 went through a rigorous, translation process from English to Arabic, then Arabic to English (see chapter 2).

The Satisfaction with Life Scale. The Satisfaction with Life Scale (SWLS) is the most widely used measure of life satisfaction with an excellent internal consistency and high responsiveness to the effect of psychological therapies (Linley et al., 2010; Pavot & Diener, 1993). It has been widely used in research and has shown good psychometric properties across a number of studies (Pavot & Diener, 2008). The SWLS is a 5-item scale that assesses the cognitive dimension of subjective wellbeing (Diener et al., 1985). Participants were asked to evaluate their satisfaction with life as a whole (e.g., “I am satisfied with my life;” “If I could live my life over, I would change almost nothing”) indicating their degree of agreement with each item on a 7-point scale ranging from 1 (strongly disagree) to 7 (strongly agree).

The Positive and Negative Affect Schedule. The Positive and Negative Affect Schedule (PANAS) is one of the most widely used measures of positive and negative affect. The PANAS has been shown to possess adequate psychometric properties in several studies (Leue & Beauducel, 2011; Crawford & Henry, 2004; Terracciano, McCrae, & Costa, 2003). Internal consistency reliability was $\alpha = .82$ for the positive affect scale and $\alpha = .84$ for the negative affect scale (Linley et al., 2010). The PANAS is a 20-item scale that assesses the affective dimension of subjective wellbeing (Watson, Clark, & Tellegen, 1988). It consists of two subscales (i.e., Positive Affect-

PA and Negative Affect-NA). Each of the two subscales comprises 10 descriptors of positive affect (e.g., “inspired-determined-enthusiastic”) and negative affect (e.g., “irritable-distressed-guilty”). Participants were asked to indicate the degree to which they had felt a certain affect in the past few days by rating the relevant descriptors on a 5-point scale ranging from 1 (very slightly or not at all) to 5 (extremely).

Procedure

This researcher sought and obtained approval to use all three instruments from the original authors. All three instruments were translated to Arabic and then back-translated to English by bilingual psychologists. The final “Arabic” version was piloted with 25 students. The application to attain the IRB approval to conduct research with human participants was completed and submitted to the Research Office at Qatar University. After receiving the QU-IRB approval, an endorsement from the School of Psychology Research Ethics Committee at the University of Lincoln was obtained. The final version of the three instruments was administered to 1336 students from Qatar University. The researcher provided participants with detailed instructions and clarifications about the instruments and their subscales. The participants were also provided with informed consent sheets and were requested to complete a demographics information sheet in addition to the VIA-IS (120), SWLS, and PANAS questionnaires. This researcher was responsible for collecting all research protocol materials from participants, including questionnaires, demographic information, and informed consent sheets.

Data analysis was performed with the use of the Statistical Package for Social Sciences (SPSS) version 24.0 for Windows. The researcher first computed descriptive statistics on the background (demographic) variables for the participants whose questionnaires were used for

analysis. A printout of the raw data, along with means, standard deviations, sample sizes, and distributions for unusual values or incorrect sample sizes was checked for errors that might have occurred during data entry. Since groups of participants were examined in this study, it was important to check if they were equivalent on demographic characteristics and other potentially confounding variables. Internal consistency reliability analyses of the character strengths dimensions that emerged from factor analysis were calculated based on the items that loaded onto them. The researcher only used factors whose internal consistency reliability achieved a minimum standard of .70.

The character strengths data relating to the VIA-IS (120) was subjected to the factor analysis data reduction technique using SPSS. For research studies that employ factor analysis, it is usually recommended that the number of participants be anywhere between four to ten times the number of questionnaire items (Cattell, 1978; Gorsuch, 1983), which corresponds to the range between 480 and 1200 participants. In the current investigation, the total number of participants was 1336, which largely satisfies this criterion. Factor analysis refers to a set of statistical procedures whose goal is to represent a set of variables in terms of a smaller number of hypothetical variables. The main aim is to identify the basic structuring of variables into theoretically meaningful sub-dimensions. The researcher began with a correlation matrix that listed the correlations between each and every other variable. In this study, there were 120 variables, which, when inter-correlated, would make a correlation matrix. After obtaining the correlation matrix, the researcher proceeded to the factor extraction step during which principal axis factoring of the correlation matrix was computed yielding a new factor matrix. There are several, basic extraction methods, such as Principal Components Analysis (PCA), which is the

default in most statistical packages. PCA assumes there is no measurement error and is not considered a true exploratory factor analysis; maximum likelihood (i.e., canonical factoring); alpha factoring; image factoring; principal axis factoring. The best evidence supports the use of principal axis factoring and maximum likelihood approaches with the latter being recommended if only a few iterations are performed (Gorsuch, 1990). The principal axis factoring procedure extracted eigenvalues (i.e., chunks of variance) representing the variance of observed variables explained by the successive factors (Loehlin, 1998). These eigenvalues "get smaller as each factor is extracted... Thus, the first factor extracted has a relatively large eigenvalue and each successive factor is built around a smaller chunk of variance or eigenvalue than the preceding one" (Hammond, 2000, p. 386). During the extraction phase of the factors, the researcher needed to decide on the number of factors. One way to determine the number of factors is to apply the most often used, Kaiser-Gutman method where the factors are determined by eigenvalues that are greater than one (Loehlin, 1998). The problem with this popular method is that there may be many factors with eigenvalues that are greater than one. Hammond (2000) has proposed using the interpretability approach in which "the researcher identifies the minimum and maximum number of factors and carries out an analysis for each potential solution. The solution which makes the most theoretical sense is the most appropriate" (p. 387). The Scree test can also be a useful means of determining the number of factors without requiring that the eigenvalues be greater than one (Loehlin, 1998). In this test, the researcher "plots successive eigenvalues on a graph and arrives at a decision based on the point at which the curve of decreasing eigenvalues changes from a rapid, decelerating decline to a flat gradual slope" (Loehlin, 1998, p. 159).

The factor matrix was then subjected to a rotation procedure in order to provide a new matrix (rotated factor matrix) with reference dimensions that make it more meaningful psychologically than is possible with the initial matrix. Rotation is a way of maximizing high loadings and minimizing low loadings so that the simplest possible structure is obtained. There are two basic types of rotation: Orthogonal and oblique. Orthogonal rotation means the factors are assumed to be uncorrelated with one another. This is the default setting in SPSS; however, it is rarely a logical assumption about factors in psychological research. Oblique rotation derives factor loadings based on the assumption that the factors are correlated, and this is probably most likely the case for most measures. Therefore, oblique rotation gives the correlation between the factors in addition to the loadings (Hammond, 2000). Studies relying on exploratory factor analyses to identify dimensions of character strengths using the VIA-IS have consistently identified 3–5 factors (e.g., Brdar & Kashdan, 2010; Littman-Ovadia & Lavy, 2012; Macdonald, Bore, & Munro, 2008; McGrath, 2014; Peterson, Park, Pole, D’Andrea, & Seligman, 2008; Peterson & Seligman, 2004; Ruch et al., 2010; Shryack, Steger, Krueger, & Kallie, 2010; Singh & Choubisa, 2010). The most elaborate of those investigations was the study conducted by McGrath (2014), which involved nearly 460,000 U.S. residents, using various strategies for assessing the number of factors, factor extraction, and factor rotation. The best solution for the extant VIA-IS scales suggested five factors, which was also the most common number retained in other factor analytic studies.

In addition to performing exploratory factor analysis, a series of confirmatory factory analyses (CFA) were conducted to provide a fit of the hypothesised structure to the observed data. CFA is a type of structural equation modeling (SEM) that specifically deals with the

relationships between observed measures (indicators) and latent variables (factors). It is an essential, analytical tool for construct validation in the social and behavioural sciences (Brown, 2015). CFA required the researcher to have a firm priori sense of the number of factors that exist in the data as well as which indicators are related to which factors, and then test whether the observed correlation matrix can be reproduced given these specifications. CFA was used in this study using the AMOS-Version 25 software to verify the number of underlying dimensions of the VIA-IS (factors) and the pattern of item-factor relationships (loadings).

Results

Character Strengths: Descriptive Statistics and Reliability

Mean scores, standard deviations, and internal consistencies were computed for each of the 24 VIA-IS subscales (see table 1). Subscale means, on a potential 1-5 scale, ranged from 3.42 (Love of learning) through 4.34 (Authenticity). Standard deviations ranged from .52 (Authenticity) through .81 (Gratitude). The internal consistency of the VIA-IS subscales was assessed using Cronbach's α . Table 1 outlines the α coefficients for the 24 subscales of the VIA-IS. The results showed all subscales to have moderate to good internal consistency with a mean of .63.

Association of Character Strengths with Life Satisfaction and Affect

In order to assess the convergent validity of the Arabic version of the VIA-IS, correlates of this scale were examined with different indicators of subjective wellbeing. Table 2 displays the correlations of the VIA-IS's subscales with life satisfaction as measured by SWLS, and positive and negative affect as measured by PANAS. Significant correlations with life satisfaction were noted ranging from .06 (Humour) and .07 (Appreciation of Beauty and

Excellence) through .30 (Zest) and .34 (Hope). In terms of the relation between character strengths and affective components of wellbeing, all strengths were found to be significantly and directly related to positive affect. Twenty out of the twenty-four character strengths were significantly related to negative affect. Open-mindedness, modesty, appreciation of beauty and excellence, and humour were not found to be significantly related to negative affect.

Table 1
Descriptive Statistics and Reliabilities of the VIA-IS Subscales

<i>VIA-IS Subscales</i>	<i>Mean</i>	<i>SD</i>	<i>Reliability α</i>
Curiosity	3.83	0.59	0.66
Love of learning	3.42	0.69	0.65
Open-mindedness	3.94	0.59	0.67
Perspective	3.69	0.67	0.68
Authenticity	4.34	0.52	0.70
Bravery	3.71	0.67	0.50
Persistence	3.93	0.62	0.71
Zest	3.83	0.65	0.70
Kindness	4.30	0.53	0.70
Love	3.95	0.75	0.50
Social intelligence	3.92	0.58	0.63
Fairness	4.10	0.68	0.48
Leadership	3.90	0.57	0.63
Teamwork	4.06	0.58	0.66
Forgiveness	3.91	0.70	0.64
Modesty	3.60	0.58	0.50
Prudence	3.74	0.64	0.64
Self-regulation	3.99	0.71	0.54
Appreciation of beauty and excellence	3.99	0.58	0.62
Gratitude	4.07	0.81	0.63
Hope	4.00	0.64	0.72
Humour	3.85	0.71	0.59
Spirituality	4.06	0.54	0.65

$N=1,336$, α = Cronbach's α

Table 2
Correlations of the VIA-IS Subscales with SWLS and PANAS

<i>VIA-IS Subscales</i>	<i>SWLS</i>	<i>PA</i>	<i>NA</i>
<i>Creativity</i>	.15**	.43**	-.09**
<i>Curiosity</i>	.30**	.47**	-.17**
<i>Love of learning</i>	.14**	.27**	-.08**
<i>Open-mindedness</i>	.12**	.33**	-.04
<i>Perspective</i>	.15**	.34**	-.13**
<i>Authenticity</i>	.15**	.31**	-.14**
<i>Bravery</i>	.09**	.30**	-.08**
<i>Persistence</i>	.24**	.41**	-.15**
<i>Zest</i>	.30**	.49**	-.20**
<i>Kindness</i>	.14**	.27**	-.09**
<i>Love</i>	.22**	.24**	-.14**
<i>Social intelligence</i>	.12**	.34**	-.08**
<i>Fairness</i>	.09**	.18**	-.11**
<i>Leadership</i>	.13**	.36**	-.09**
<i>Teamwork</i>	.13**	.28**	-.08**
<i>Forgiveness</i>	.12**	.15**	-.14**
<i>Modesty</i>	.07*	.15**	-.03
<i>Prudence</i>	.17**	.33**	-.14**
<i>Self-regulation</i>	.21**	.35**	-.18**
<i>Appreciation of beauty and excellence</i>	.07**	.25**	-.00
<i>Gratitude</i>	.23**	.26**	-.15**
<i>Hope</i>	.34**	.43**	-.26**
<i>Humour</i>	.06*	.21**	-.02
<i>Spirituality</i>	.23**	.34**	-.16**

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Factor Structure of the Arabic Version of the VIA-IS

In order to study the factor structure of the 24 character strengths, principal axis factoring analyses were conducted for the scales of the VIA-IS. Four components with eigenvalues that

exceeded 1.00 (see table 3) provided the best solution (9.54, 1.50, 1.28, 1.13), and the Scree test criterion also supported the extraction of 4 factors (see figure 1). The four-component solution accounted for 56% of the variance in the data.

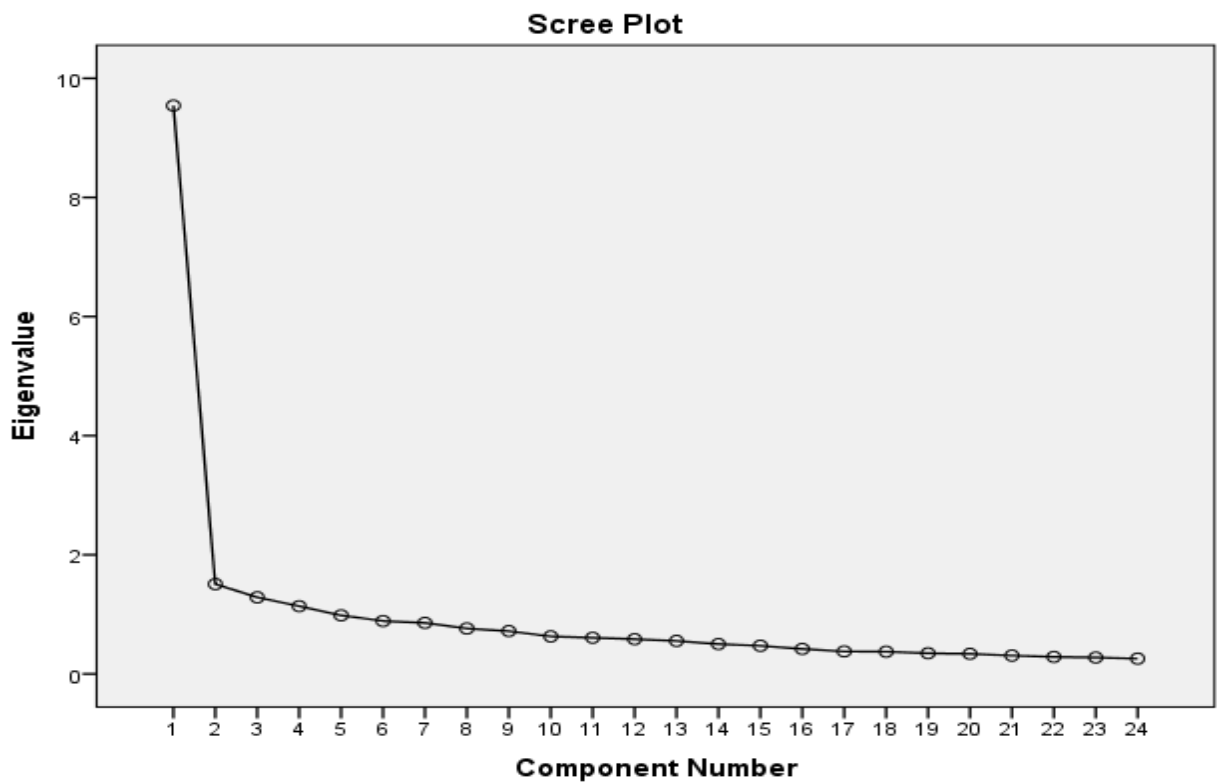
Table 3
Principal Axis Factoring: 4-Factor Solution

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	9.541	39.756	39.756	9.541	39.756	39.756	3.495	14.563	14.563
2	1.508	6.283	46.038	1.508	6.283	46.038	3.451	14.379	28.942
3	1.286	5.357	51.395	1.286	5.357	51.395	3.294	13.726	42.668
4	1.137	4.739	56.135	1.137	4.739	56.135	3.232	13.467	56.135
5	.982	4.093	60.227						
6	.888	3.700	63.927						
7	.857	3.569	67.496						
8	.762	3.175	70.671						
9	.718	2.993	73.664						
10	.629	2.622	76.287						
11	.607	2.528	78.815						
12	.583	2.429	81.244						
13	.553	2.305	83.549						
14	.501	2.087	85.636						
15	.472	1.968	87.604						
16	.419	1.747	89.351						
17	.377	1.569	90.920						
18	.372	1.552	92.472						
19	.346	1.441	93.913						
20	.336	1.401	95.314						

21	.308	1.283	96.597						
22	.286	1.190	97.787						
23	.274	1.143	98.930						
24	.257	1.070	100.000						

Extraction Method: Principal Axis Factoring

Figure 1
Scree Test



The resulting, rotated factor solution is shown in Table 4. For factor loadings to be significant, researchers have recommended a minimum value of $\pm .3$ (e.g., Cliff & Hamburger, 1967). Hair, Anderson, Tatham, and Black (1998) have also considered $\pm .3$ to be minimal, $\pm .4$ more important, and $\pm .5$ practically significant. The item loadings on all four factors for the VIA-IS ranged between .30 and .74.

Table 4

Varimax Rotated Factor Solution for the VIA-IS

Strengths	Factor 1	Factor 2	Factor 3	Factor 4
Creativity	.554	.067	.365	.417
Curiosity	.366	.159	.632	.358
Love of learning	.517	-.015	.439	-.008
Open-mindedness	.691	.195	.165	.385
Perspective	.739	.214	.128	.189
Authenticity	.367	.445	.184	.342
Bravery	.262	-.102	.264	.667
Persistence	.444	.226	.394	.278
Zest	.185	.177	.665	.386
Kindness	.147	.646	.278	.373
Love	-.134	.314	.441	.395
Social intelligence	.300	.266	.142	.680
Fairness	.246	.568	-.037	.298
Leadership	.473	.413	.115	.474
Teamwork	.245	.656	.198	.263
Forgiveness	.006	.697	.221	.085
Modesty	.192	.651	.179	-.119
Prudence	.637	.319	.233	.032
Self-regulation	.362	.175	.586	-.098
Appreciation of beauty and Excellence	.363	.378	.218	.303
Gratitude	.095	.143	.422	.442
Hope	.209	.288	.691	.210
Humour	.068	.276	.076	.653
Spirituality	.305	.414	.538	.169

Note: **Bold** indicates highest factors loadings of the scales.

The four factors were labeled as follows: Wisdom and knowledge, humanity and justice, embracing life, and emotional strengths. The first factor, wisdom and knowledge, explained 39% of the variance and was loaded by strengths, such as creativity, love of learning, open-mindedness, perspective, prudence, leadership, and persistence. The second factor, humanity and

justice, explained 6% of the variance and included strengths, such as forgiveness, teamwork, modesty, fairness, and authenticity. The embracing life factor explained 5% of the variance and consisted of strengths, such as curiosity, zest, hope, self-regulation, and spirituality. The final factor, emotional strengths, explicated almost 5% of the variance and comprised strengths, such as social intelligence, bravery, humour, and leadership:

Factor 1: Wisdom & Knowledge	Loadings
Perspective	.739
Open-mindedness	.691
Prudence	.637
Creativity	.554
Love of learning	.517
Leadership	.473
Persistence	.444
Authenticity	.367
Curiosity	.366
Appreciation of beauty and Excellence	.363
Self-regulation	.362
Spirituality	.305
Social intelligence	.300

Factor 2: Humanity & Justice	Loadings
Forgiveness	.697
Teamwork	.656
Modesty	.651
Kindness	.646
Fairness	.568
Authenticity	.445
Spirituality	.414
Leadership	.413
Appreciation of beauty and Excellence	.378
Prudence	.319
Love	.314

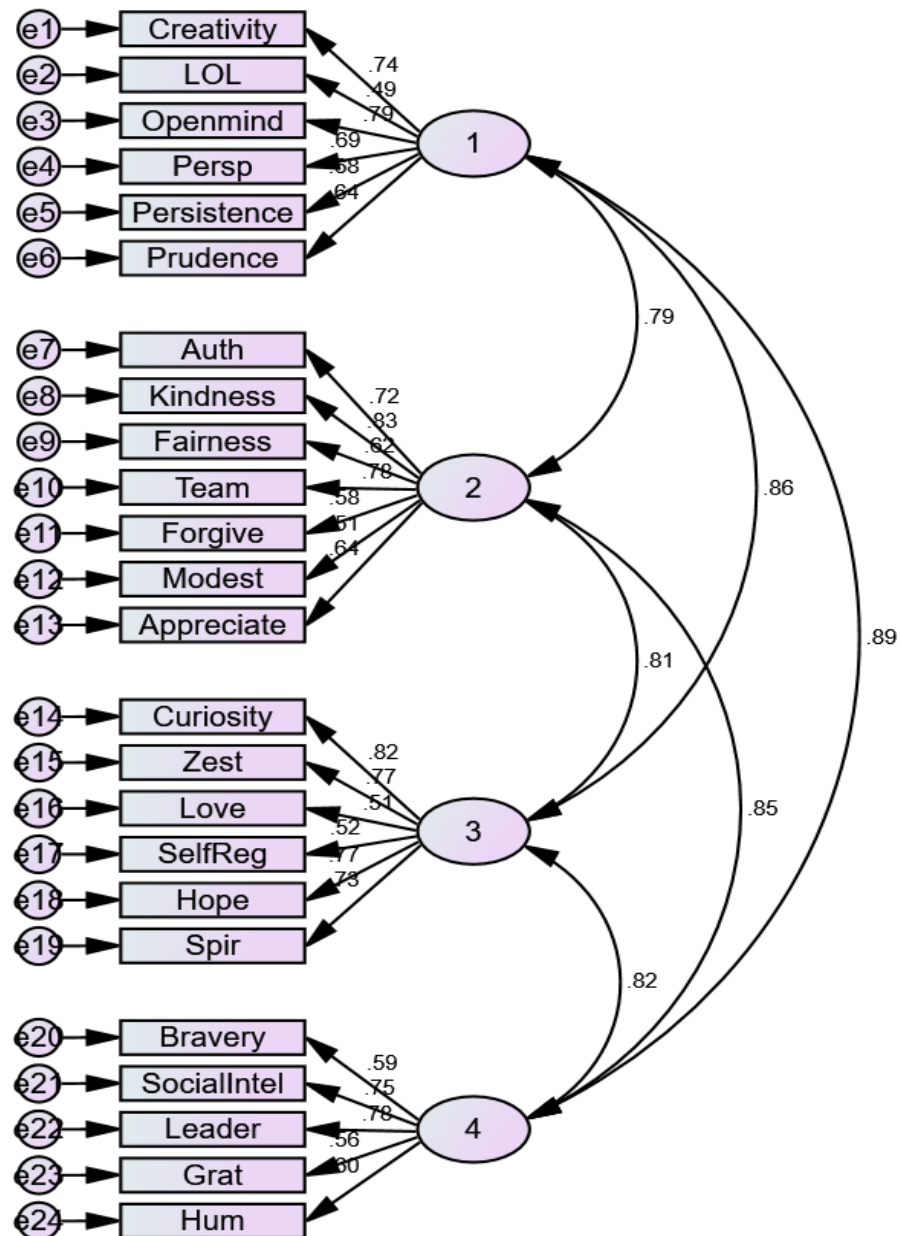
Factor 3: Embracing Life	Loadings
Hope	.691
Zest	.665
Curiosity	.632
Self-regulation	.586
Spirituality	.538
Love	.441
Love of learning	.439
Gratitude	.422
Persistence	.394
Creativity	.365

Factor 4: Emotional Strengths	Loadings
Social intelligence	.680
Bravery	.667
Humour	.653
Leadership	.474
Gratitude	.442
Creativity	.417
Love	.395
Zest	.386
Open-mindedness	.385
Kindness	.373
Curiosity	.358
Authenticity	.342
Appreciation of beauty and Excellence	.303

Confirmatory Factor Analyses

A series of confirmatory analyses were conducted to verify the underlying dimensions of the VIA-IS and the pattern of item-factor relationships. The AMOS (version 25) software was used to estimate parameters and fit. The first CFA model revealed 4 factors as shown in Figure 2.

Figure 2
CFA 4 Factor Model



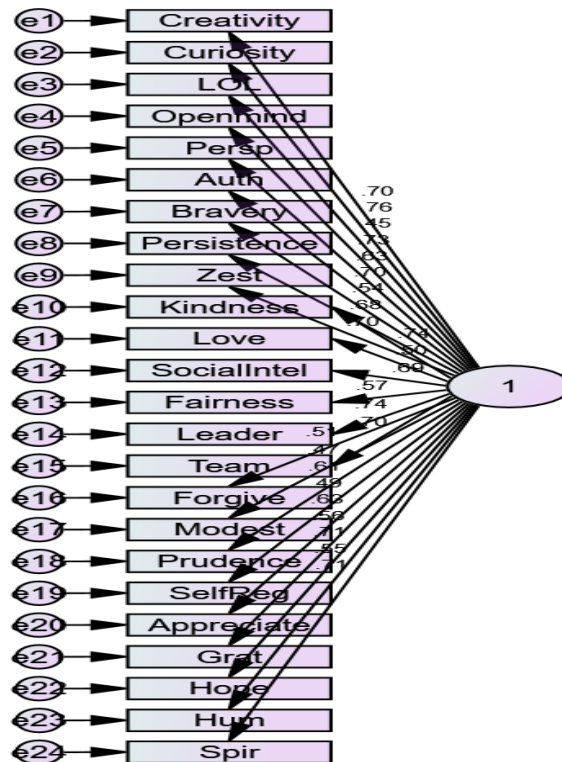
The number of distinct sample moments were 324, the number of estimated parameters were 78, the degrees of freedom were 246, and Chi-square (CMIN) was 2239.5 (see table 5).

Table 5
Model Fit Summary- 4 Factors

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	78	2239.511	246	.000	9.104
Saturated model	324	.000	0		
Independence model	24	15908.033	300	.000	53.027

The second CFA procedure involved forcing one factor, which yielded the following output (see figure 3).

Figure 3
CFA 1 Factor Model



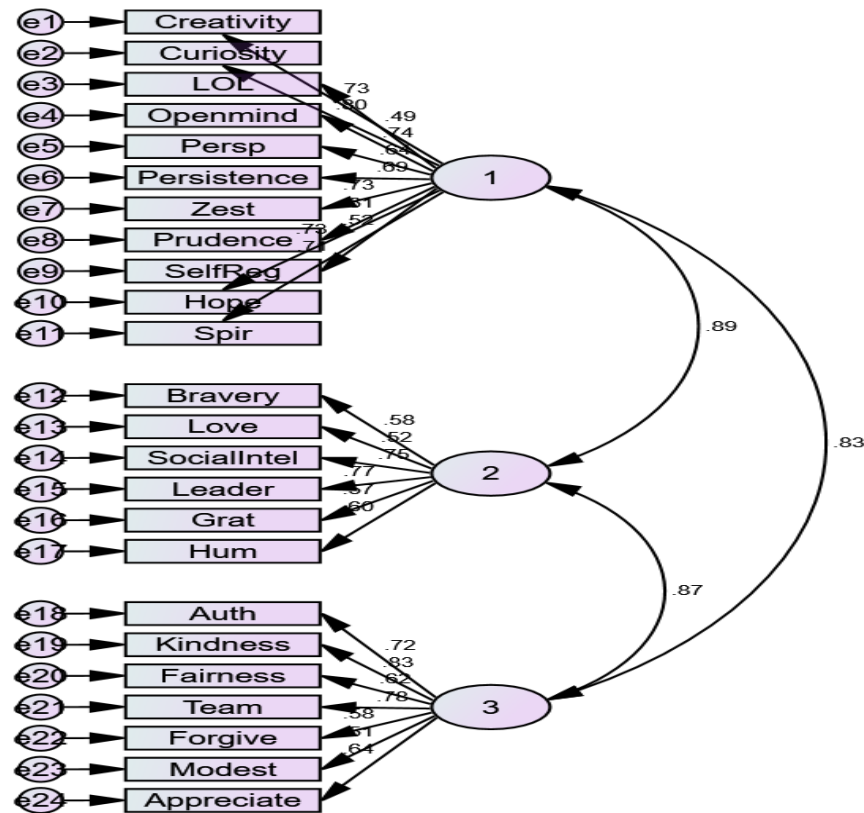
The number of distinct sample moments were 324, the number of estimated parameters were 72, the degrees of freedom were 252, and Chi-square (CMIN) was 3112.9 (see table 6).

Table 6
Model Fit Summary- 1 Factor

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	72	3112.926	252	.000	12.353
Saturated model	324	.000	0		
Independence model	24	15908.033	300	.000	53.027

The final CFA procedure involved forcing three factors, which led to the following result:

Figure 4
CFA 3 Factor Model



The number of distinct sample moments were 324, the number of estimated parameters were 75, the degrees of freedom were 249, and Chi-square (CMIN) was 2475.2 (see table 7).

Table 7
Model Fit Summary- 3 Factors

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	75	2475.251	249	.000	9.941
Saturated model	324	.000	0		
Independence model	24	15908.033	300	.000	53.027

Based on the above outputs, it seems like the 4-Factor Model is the best fit as compared to the 1-Factor and the 3-Factor Models, which is also supported by the initial exploratory factor analysis, which revealed 4 underlying dimensions.

Discussion

This investigation aimed to validate the Arabic-Qatari version of the VIA-IS by examining its psychometric properties and reliability in a community sample of university students in Qatar as well as determine the factorial structure of character strengths. Overall, findings revealed that the Arabic VIA-IS met psychometric standards for reliability. The 24 character strengths subscales indicated satisfactory internal consistency as well as acceptable, corrected item-subscale correlations. These psychometric characteristics are in line with findings from studies conducted in Singapore [$\alpha = .70$] (Lee et al., 2015), Spain [$\alpha = .73-.88$] Azanedo et al., 2014), the United States [$\alpha > .70$] (Peterson et al., 2006), the United Kingdom [$\alpha = .72-.89$] (Linley et al., 2007), Switzerland [$\alpha = .76$] (Ruch et al., 2010), Israel [$\alpha = .79$] (Littman-Ovadia & Lavy, 2012), India [$\alpha = .63-.86$] (Singh & Choubisa, 2010), and Croatia [$\alpha = .67-.79$] (Brdar & Kashdan, 2010). Understanding how the 24 VIA character strengths are connected to each other in a holistic, structural model, helps to portray the number of qualities that are required to

explicate virtuous character. Exploratory and confirmatory analyses suggest the following four robust factors:

1. **Wisdom and Knowledge Strengths** (creativity, love of learning, open-mindedness, perspective, prudence, and persistence): Wisdom and knowledge are cognitive strengths including positive traits related to the acquisition and use of information in the service of the good life. For instance, creativity involves both the generation of novel or unusual ideas as well as making a positive contribution to the individual's life or to the life of others. People who possess the general trait of love of learning are positively motivated to acquire new skills or knowledge or to build on existing skills and knowledge. The open-mindedness strength equips individuals with the necessary cognitive tools (e.g., perspective taking, sound decision-making, and flexibility) to be able to examine life and attain a coherent view of the world. In the same vein, perspective is the outcome of knowledge and experience; however, it involves more than the mere amassing of information. It is the coordination of this information and its thoughtful use to enhance wellbeing. In a social context, perspective enables people to listen to others, to assess what they say, and then to offer good advice (Peterson & Seligman, 2004).
2. **Humanity and Justice Strengths** (authenticity, kindness, fairness, teamwork, forgiveness, modesty, and appreciation of beauty and excellence): The authenticity strength portrays a character trait in which people are true to themselves, accurately representing their internal states, intentions, and commitments in both private and public realms. These individuals accept and take responsibility for their feelings and behaviours, and gaining considerable benefits by doing so. Likewise, kindness describes the general tendency to

be nice to other people, to be compassionate and concerned about their welfare, to do favors for them, to perform good deeds, and to take care of them. This strength can also be a transient act towards strangers, such as giving up one's seat on a metro to a frail person, or it can pertain to donating an organ to a loved one (Peterson & Seligman, 2004).

3. Embracing Life Strengths (curiosity, zest, love, self-regulation, hope, and spirituality):

The curiosity trait refers to a person's inherent interest in ongoing experience. Curious people pursue experiential novelty, variety, and challenge. Zest is directly and interactively related to both psychological and physiological factors. At the physiological level, zest is related to sound physical health and bodily functioning, as well as absence from fatigue and illness. At the psychological level, zest reveals experiences of will and integration of the self at both intrapersonal and interpersonal levels. A person who is zestful is energetic and fully functioning. The love strength includes love between parents and children, romantic love and friendship, mentoring relationships, and emotional connections between colleagues, teammates...etc. Sharing of support, comfort, and acceptance, strong positive feelings, commitment, and sacrifice are all reflective of this character strength (Peterson & Seligman, 2004). The embracing life strengths can also be understood in the context of having purpose and meaning in life. Having a clear sense of direction in life, a sense of attaining life goals, a belief that day-to-day activities are meaningful and worthwhile, and a sense of living that is coherent and meaningful combined with zest and excitement about life are all critical to embracing life and attaining wellbeing (Marsh et al., 2003). The search for meaning and purpose in life is

worthwhile and can be satisfying (Park et al., 2010). Research has supported the association between meaning in life and wellbeing as a road map to happiness (Wagner et al., 2019; Park et al., 2009). Van Nieuwerburgh and Allaho (2017) asserted that such an association can take place when individuals are able to align their lives with the deepest goals they find in themselves. Such an alignment refers to the “individual’s ability to adapt properly with his or her surroundings by achieving a balance within the environment in which he or she lives...Achieving this kind of alignment can lead to a feeling of balance and enhanced wellbeing” (Van Nieuwerburgh & Allaho, 2017, p. 93).

4. Emotional Strengths (bravery, social intelligence, leadership, gratitude, and humour): The bravery strength involves the ability to do what needs to be done in spite of fear. This conceptualisation of bravery lets the strength be applied outside the domain of battle to uttering or doing the unpopular but just thing, to facing a terminal illness with calmness, and to defying peer pressure about an ethically, questionable act. Social intelligence strength is related to one’s ability to process signals regarding motives, feelings, and other psychological states directly relevant to the wellbeing of oneself and others. This humanistic strength is, sometimes, addressed under the rubric of emotional intelligence or personal intelligence, insight, psychological mindedness, social inference, interpersonal judgment, or (accurate) impression formation. Leadership strengths revolves around one’s transformational ability to direct group activities and set the course well by inspiring group members (Peterson & Seligman, 2004).

In their 2010 Croatian study, Brdr and Kashdan also found 4 factors: Interpersonal, reflecting positive behaviour toward others (fairness, teamwork, kindness, forgiveness, love,

modesty/humility, leadership, gratitude, and appreciation of beauty/excellence); Fortitude, suggesting openness and bravery (perspective, judgment, creativity, social intelligence, bravery, and love of learning); Vitality, which revealed a global factor of positive qualities (zest, hope, curiosity, and humour); and Cautiousness, reflecting self-control (prudence, self-regulation, perseverance, religiousness, and honesty). In the same vein, Macdonald, Bore, and Munro (2008) revealed the following four factors: Positivity (teamwork, love, hope, humour, zest, and leadership); Intellect (creativity, appreciation of beauty/excellence, curiosity, love of learning, social intelligence, perspective, and bravery); Conscientiousness (self-regulation, perseverance, judgment, honesty, and prudence); and Niceness (modesty/humility, fairness, kindness, forgiveness, religiousness, and gratitude). Findings from the current study did not replicate the initial, five-factor solution proposed by Peterson and Seligman (2004). Moreover, the relationship between the 24 character strengths did not reveal a factor structure that is compatible with their classification under six main virtues. This divergence seems to provide further support to the empirical evidence (e.g., Macdonald et al., 2008) against the six virtues paradigm. Thus, the present results may be essential in the context of the development and improvement of the initial VIA classification.

The next analysis looked at how character strengths correlated with indices of wellbeing as measured by the SWLS and PANAS. The correlates of the Arabic-Qatari version of VIA-IS with life satisfaction confirmed the findings of past studies (e.g., Azanedo et al., 2014; Buschor et al., 2013; Gradisek, 2012; Littman-Ovadia & Lavy, 2012; Park et al., 2004; Peterson et al., 2007; Ruch et al., 2010; Shimai et al., 2006). Hope, curiosity, zest, gratitude, and spirituality were strongly related to life satisfaction. However, the following strengths were noted to be

weakly correlated with life satisfaction: Bravery, humour, modesty, fairness, and appreciation of beauty and excellence. The last three strengths were also corroborated in the aforementioned studies. In terms of the Positive and Negative Affect Schedule, the results of this study confirmed earlier findings in the sense that most of the VIA-IS subscales were found to be positively associated with positive affect and negatively correlated with negative affect. Besides, the significant positive correlations of strengths with positive affect were in general more robust than the significant correlations of strengths with negative affect. These findings seem to be congruent with the outcomes of two research studies, which revealed positive correlations between dispositional positive emotions and character strengths (Azanedo et al., 2014; Gusewell & Ruch, 2012). In a recent investigation examining the relationship between emotional intelligence, positive affect and VIA's virtues and character strengths, Ros-Morente et al. (2018) found that character is associated with emotional abilities and positive affect, affirming that some strengths and virtues consistently appear to produce higher correlations than others. The current investigation also demonstrated that the strengths of zest, curiosity, creativity, and hope had the highest, positive correlations with positive affect and the highest, negative correlations with negative affect at the same time, which support previous investigations (Azanedo et al., 2014; Littman-Ovadia & Lavy, 2012).

Limitations

The strengths of this study have to be considered in the context of its limitations. First, all the community sample participants in this study were university students. A more heterogeneous sample, obtained from different contexts is, therefore, suggested for better generalisability. Second, the measures used in this investigation were not immune from interpretative concerns

due to the self-reporting bias. Nevertheless, Peterson and Park (2011) maintained that the assessment of character strengths enable participants to reveal something positive about themselves, and as a result, may decrease issues related to responding in a socially desirable manner. Peterson and Seligman (2004) indicated that Marlowe-Crowne social desirability scores were not significantly correlated with the VIA-IS scores, except for the prudence and spirituality strengths. In the same vein, Ruch et al. (2010) confirmed that the VIA-IS scores were not strongly biased by social desirability. On the other hand, Macdonald et al. (2008) revealed significant correlations between social desirability and certain character strengths. Thus, such inconsistencies would suggest that additional work might need to be done to come up with a multi-modal approach to assessing character strengths (e.g., structured interviews, observer or behavioural ratings). In addition, future research should consider integrating different sources of one's character strengths (e.g., peers, significant others, parents...etc.) as well as various consequences of possessing character strengths (e.g., less subjective measures of positive and negative outcomes, such as work performance and volunteering behaviour).

In these investigations, all variables were assessed at the same time, and thus raise the concern of interactive effects since completion of one scale might have affected the completion of others (Campbell & Stanley, 1996). The current study had no test-retest reliability data, so future studies are required to examine its temporal stability in the Qatari population. Finally, longitudinal investigations, during which character strengths and related consequences could be assessed at various temporal junctions, will likely yield important outcomes.

Implications

The VIA-IS seems to be a valuable and useful tool to assess the 24-character strengths

included in the VIA classification. Therefore, this measure makes it possible to conduct empirical research on character strengths in Qatar and contributes to the growing body of research studies in this area.

CHAPTER 4. LITERATURE REVIEW OF STRENGTHS-BASED INTERVENTIONS

The previous study analysed the psychometric properties of the Arabic version of the VIA-IS and assessed its associations with measures of wellbeing. It validated the Qatari version of the VIA-IS using a community sample of Qatari university students, revealing a four-factor solution of character strengths; investigated correlations between Qatari character strengths and indices of wellbeing. Exploratory and confirmatory factor analyses revealed a four-factor solution. This chapter covers the purpose of the investigation, background on strength-based interventions and their notion, how strength-based interventions work, why strength-based intervention work, and rationale and evidence for the strength-based intervention.

Purpose

In the current investigation, the researcher sought to integrate a character strengths-based intervention into a counselling programme to enhance various aspects of participants' wellbeing. The overall results that were obtained from Study 1 guided this researcher to test the effectiveness of a counselling intervention whose main tenets are rooted in Niemiec's 2018 character strengths approach.

Conception of Strength-Based Interventions

Different fields, such as family support services, solution-focused therapy, and positive psychology have contributed to the steady development of the conceptual framework underlying strengths-based therapy (Jones-Smith, 2011). The historical roots of strength-based interventions can be traced back to the work of Donald Clifton who specialised in studying success during his career that spanned over five decades working at the University of Nebraska, Selection Research

Incorporated, and Gallup organization. Clifton's research was focused on what would happen if researchers studied what is right with people (Buckingham & Clifton, 2001). For decades, Clifton researched what made people succeed at work and at life. Consequently, he devised a three-dimensional paradigm for researching strengths: Strength, talent, and skill (Hodges & Clifton, 2004). Almost two decades ago, "the American Psychological Association awarded Donald Clifton with its Presidential Commendation for lifetime contributions as 'the father of strengths-based psychology and the grandfather of positive psychology' (Rath & Clifton, 2004)" (Jones-Smith, 2013, p. 5). Clifton created the Clifton StrengthsFinder (CSF), which assesses 34 skills that people may have. The CSF instrument helps clients discover what they naturally do best, learn how to develop their greatest talents, and use their customised results to live their best life (Jones-Smith, 2011). Ever since the work of Donald Clifton, the evolvement of strength-based interventions has been molded by various theoretical orientations and conceptualisations including social work, positive psychology, counselling psychology, solution-focused therapy, narrative therapy, and strength-based therapy.

The basic premise underlying strength-based interventions in the context of social work can be related to the School of Social Welfare at the University of Kansas, which held a seminar for educators, researchers, and practitioners interested in using a strengths approach. One of the outcomes of that seminar was the first edition of *The Strengths Perspective in Social Work Practice* (Saleebey, 1992). Saleebey (1992) recognised the main tenets of the strengths perspectives for social workers and challenged practitioners to change how they dealt with clients. He stressed that professionals ought to know what clients have done, how they have done it, what they learned from their experiences, and what resources they used in their struggle to

overcome difficulties. Other social workers (e.g., Weick et al., 1989) argued that if counselors focused on clients' diagnoses, they're likely to become discouraged and feel they are victims of a disorder or disease which they have little or no control over. Helping ought to provide individuals with the practical tools to explore their unique strengths as well as those of their loved ones (Lee, 2001; Simons & Aigner, 1985). Helping is equally essential for clients to first achieve recovery, feel a sense of empowerment, then become devoted to positive change in their lives (Pulla, 2017). "Social workers have assumed a leadership role in identifying family strengths and in working with youth who face a number of challenges in life" (Jones-Smith, 2011, p. 6). Utilizing the strength-based approach, social workers have found that three relevant questions have been the most useful in getting the conversation started: "What has worked for you before? What does not work for you? And what might work in the present situation for you?" (Pulla, 2017, p. 97). Pulla (2017) recommended that social workers use the following types of questions to help them identify strengths (p. 108):

- "Survival Questions
 - How have you managed to survive this far given all the challenges you have had to contend with?"
- "Support questions
 - Who are the special people on whom you can depend?"
- "Exemption questions
 - When things were going well in life, what was different?"
- "Possibility questions
 - What are your special talents and abilities?"
- "Esteem questions
 - When people say good things about you, what are they likely to say?"
- "Perspective questions

- What are your ideas about your current situation?”
- “Change questions
 - What has worked in the past to bring a better life for you?”

The term “positive psychology” was initially referred to in Maslow’s 1954 book *“Motivation and Personality.”* Maslow’s vision for a positive psychology emphasised concepts, such as promoting positive self-esteem among youth, peak experiences, and self-actualisation. In the same vein, Rogers (1959) proposed that humans have an inherent tendency toward growth, development, and autonomy, which he referred to as the actualising tendency. According to Rogers, “individuals engage in an organismic valuing process, whereby they assess experiences with the actualising tendency as the criterion. Experiences that are perceived as organismically enhancing are valued positively, while those that are perceived as not organismically enhancing are valued negatively” (Proctor, 2017, p. 1). From this viewpoint, people are predisposed to understand their needs what is necessary for them to be satisfied in life (Linley & Joseph, 2004). Maslow (1954) determined that psychology had been effective at recognising the negative versus the positive aspect of humankind. He asserted that concentrating on illness, deficits, and shortcomings contributed to a neglect of potentialities, virtues, and optimal psychological health and that this had generated a "crippled" psychology (Maslow, 1954, p. 236). Likewise, Rogers (1961) was not supportive of relying on the medical model. In addition, he was convinced that individuals are motivated to develop to their full potential and inevitably move toward constructive growth, expansion, and autonomy. Seligman borrowed the term positive psychology from Maslow and headed a new movement in psychology. Seligman’s early work on learned helplessness and optimism was also instrumental to the conceptualisation of positive psychology.

In his research on learned optimism, Seligman (1991) found that optimists persevere in the face of adversity whereas pessimists respond with helplessness, giving up early. Seligman determined that optimism pays off when people encounter life problems or setbacks. An optimistic thinking style helps one to keep hope, enhances one's resilience, and boosts one's chances of successful outcomes.

The contribution of counselling psychology to strength-based interventions can be conceived in three ways (Jones-Smith, 2011). Counselling psychology has traditionally placed an emphasis on people's talents and strengths (Brown & Lent, 2000). It has focused on the significance of cultural diversity and the influence of culture on the manifestation of distinct strengths. Counselling psychology has generally focused on youth and the cultural strengths of ethnic groups (Gelso & Woodhouse, 2004). Finally, it has historically been at the front of endorsing social change (Walsh, 2004). Counselling psychology puts a premium on patterns of "normal" development, even though it also acknowledges prototypes of abnormality and pathology. Its central aim is to foster human growth by concentrating on people's strong roots (Brown & Lent, 2000). Counselling psychology has historically embraced "preventive, educative and developmental, and remedial roles... [and revolved around] five unifying themes: intact personalities, people's assets and strengths, relatively brief interventions, person–environment interactions, and educational and career development and environments" (Jones-Smith, 2011, p. 7). Such themes stem from a strength-based approach, with its inherent optimism in individuals' ability to identify and use their assets. Gelso and Fretz (2001) described counselling psychology as identifying the need to take into consideration the interactions that naturally happen between people and the environment, "a theme that provides a framework from which to factor in the

contexts of life-span development, culture, gender, age, family, and community to avoid over-pathologising an individual who may be responding to an unhealthy or abnormal environment with a very ‘normalised’ reaction” (Kaczmarek, 2006, p. 90). The field has also incorporated the importance of a life-span developmental perspective, which emphasises coping strategies and strengths (Brown & Lent, 2000). Hurst (1999) addressed the importance of counselling psychology’s emphasis on remedial programs to promote people’s best potential instead of focusing on adversities.

One treatment approach that is inherently linked to strength-based interventions is solution-focused therapy, which was established by de Shazer (1988,1994) and his colleagues (Molnar & de Shazer, 1987) at the Brief Family Therapy Centre in Milwaukee, Wisconsin. Solution-focused therapy is based on the premise that there is a solution for every problem. To come up with solutions, counselors assist clients with building on exceptions. The latter are times in an individual’s life when the problem could have happened but did not or was less intensely (Dejong & Berg, 1998). Solution-focused therapy emphasises facilitating clients’ ability to cope and to solve problems and perceives them as having existing resources for finding solutions. Moreover, it involves accepting clients’ internal frame of reference and working collaboratively with them to generate desired change (Cepeda & Davenport, 2006). Solution-focused therapy is “future-focused and goal-oriented paradigm that uses questions intended to find exceptions, solutions, and scaling questions, which are used both to assess clients’ existing level of progress towards a solution and to disclose behaviors that are required to reach or sustain further progress” (Trepper, Dolan, McCollum, & Nelson, 2006, as cited in George, 2008, p. 148). The conceptualisation of the problem in solution-focused therapy is, therefore, in terms of both the

problem and the exception to the problem (de Shazer, 1988). For instance, if a client were to describe a problem as poor communication skills, then the problem would be conceptualised as involving both ineffective communication skills and effective communication skills (Guterman & Leite, 2006). Accordingly, the change process would be for the client to recognise exceptions to the problem and amplify them. An exception question is the principal technique for detecting exceptions. The exception question presumes that client have already started to look for solutions without knowing it (O'Hanlon & Weiner-Davis, 1989). Guterman (2006) clarified that asking "when has there been a time you coped?" as opposed to "has there been a time when you coped?" (p. 50) is significant because the former question communicates a sense of expectancy that the client has been able to cope, whereas the latter question promotes a negative response. There are five stages underlying solution-focused therapy that serve as a guide thus requiring an iterative approach on the part of the counselors (O'Hanlon & Weiner-Davis, 1989; Molnar & de Shazer, 1987): "co-constructing a problem and a goal, identifying and amplifying exceptions, assigning tasks, evaluating the effectiveness of assigned tasks, and reevaluating the problem" (George, 2008, p. 148). Solution-focused therapy has been applied to many issues, such as anger management (Smith, 2005); empowerment of sexual abuse survivors (Haley, 2000); aggressive and oppositional behaviours (Conoley et al., 2003); and social skills and academic problems (Newsome, 2005).

Another treatment modality that has its roots in strength-based intervention is narrative therapy. Three decades ago, Michael White and David Epston noticed how their clients were distressed by the meaning they attached to adversities and traumatic life events. Their stories usually revolved around descriptions of themselves as victims instead of survivors. This was

when White and Epston (1990) introduced narrative therapy and helped their clients recount their painful stories in novel ways, which served to empower and liberate them. People are constantly trying to understand their experiences in social settings by organising them in the form of narratives. These latter are representative of the culture's social beliefs and norms, and as a result, they have the potential to characterise and influence reality as well as the sense of identity (Bruner, 1986). Narrative therapy provides a context for tackling a variety of social issues and strives to improve social inclusion and community cohesion (White & Morgan, 2006). Narrative therapy posits that life experiences are facilitated by the stories that people report. Since there isn't any single story that can possibly cover all the experiences, individuals are comprised of a multitude of stories and "life is multi-storied, not single storied" (White, 1995, p. 27).

Accordingly, there is a sense of intentionality and agency that allows individuals to choose certain stories of narratives of identity they prefer to live their lives by. Such favored accounts may be congruent with their values, intentions, hopes and dreams. When clients retell their stories to their therapist, this latter can make a distinction between their strengths and resilience. When individuals know how to distinguish themselves from their problems, they learn how they can face them and are resilient (Epston & White, 1992). The premise underlying narrative therapy is that people live their lives based on their experiences or stories. However, they often fail to remember that they are the main actors and that they possess many strengths. In the same vein, strength-based interventions involve clients to report their stories in the context of their strengths. Narrative therapy provides individuals with opportunities for "becoming" instead of just "being" (Walter & Carey, 2009).

Strengths-based therapy centers around “what is working for clients rather than on what is not working” (Jones-Smith, 2011, p. 142). It equally emphasises what clients possess instead of what they don’t possess as well as highlights strengths in their current struggles. The foundation of strength-based therapy can be traced back to the 1980s when Elsie Jones-Smith was attracted to both the therapeutic characteristics of culture and the need for children and minorities to experience the feelings that they belong to certain cultural or ethnic groups (Jones-Smith, 2011). Embracing the social constructivist movement in psychotherapy, she aimed at recognising the strengths of ethnic minority students and was directed by the fact that clients became enthusiastic and smiled when they were asked about their strengths. During therapy sessions, her objective was to have clients perceive themselves essentially in terms of their strengths rather than their weaknesses. Asking clients about their strengths gave them a sense that they could have control of their lives (Smith, 1985). “In the 1990s and early 2000s, Elsie Jones-Smith developed a strengths-based assessment toolkit that consisted of instruments she used with clients” (Jones-Smith, 2011, p.8). Moreover, she started developing strengths-based questions associated with several aspects of clients’ lives, such as personal strengths, family strengths, friends and peer strengths, spiritual strengths, and cultural strengths. She was persuaded with the continuation of concentrating on clients’ strengths throughout the entire process of therapy. She observed that when clients were motivated and encouraged to use their strengths to manage challenging situations and scenarios in their lives, they ended up changing for the better. She steadily started to pinpoint certain stages of strengths-based therapy and clinical interventions that were effective for those stages. Thereafter, she developed strengths-based clinical techniques (Jones-Smith, 2011).

How Strength-Based Interventions Work

Prior to addressing the nature of strength-based interventions and their conceptualisations, it is essential to consider the following points as they relate to the construct of positive interventions (Rashid, 2009): First, positive interventions encourage clients to utilise their strengths to understand their weakness, and at the same time, they do acknowledge the stressful, hostile, or negative experiences. Not only does therapy assist individuals with decreasing hostility and assuaging emotional discomfort, but it also serves to foster and promote kindness, modesty, and perseverance. Second, since people readily adapt to new circumstances and material goods and goals have a slight influence on their happiness, intentional behavioural activities grounded in positive interventions are useful. The predictions of experiencing happiness can be significantly increased when counselors can assist clients with habitually engaging in activities that are congruent with their values, strengths, and interests. Third, a challenging task is to make sure that what counselors and clinicians claim as “positive” is not to be understood by clients as prescriptive. Positive interventions are based on thorough, empirical findings that distinctly support their benefits. Such modalities presume that clients can embrace behaviours and mental habits that are “good” for them. Finally, positive interventions expand the advantages of psychological science to non-clinical individuals who want to enhance their life and make it more fulfilling and happier. They not only provide them with the opportunity to flourish and prosper, but they equally afford the clinical segment of the population with the prospect of overcoming challenges by working on their strengths and deficits. Scheel, David, and Henderson (2012) investigated the use of several theoretical paradigms among therapists with the objective of identifying positive processes that frequently take place in conventional therapy.

Findings revealed that the practitioners are cognisant of the significance of positive processes during therapy and utilise client strengths to influence therapeutic change. According to Gelso and Woodhouse (2004), using clients' strengths involves "Conceptualisation process: asking questions about client strengths, strengths revealed through the therapeutic relationship, strengths embedded in client deficits and being able understand meaning and expression of strengths within the client's cultural context...[and] therapist enactments: pointing out strengths to the client, positive reframing of strengths, and use of strengths to solve problems, and attending to strengths embodied in defenses and perceived deficits" (p. 177).

Hammond (2010) maintained that there are nine guiding principles that serve as the basis for the strength-based approach (p. 5):

1. "Everyone possesses a uniqueness that helps him or her evolve and move along his or her journey. These unique characteristics can be either:
 - a. Potential
 - b. Strengths
 - c. Capabilities"
2. "What receives attention or focus becomes what we (or the client) strive(s) for and eventually becomes a reality."
3. "Be careful with your words and language. Our language creates our (and our client's) reality."
4. "Accept change, life and our world are ever-evolving; don't resist."
5. "Support others as authentically as you can. You will see that your relationships are deeper and more meaningful."

6. “The person or client is the story-teller of their own story.”
7. “Build upon what you know and experience to dream of the future.”
8. “Capacity building has multiple facets and organisation. Be flexible.”
9. “Be collaborative. Be adaptive and value differences.”

The essence of strength-based interventions lies under the notion that whether or not individuals succeed in life largely depends on if they have a strength or a deficit mindset. People with a “deficit mindset concentrate on what is missing in themselves and in other people. They focus on what they don’t want instead of what they do want” (Jones-Smith, 2011, p. 11). Gaining a working familiarity with acknowledging the strengths of others requires a process of noting what’s there (Smith, 2006). When people constrict their vision to only highlight the disparity between what they want and what they have, they experience defeat. The deficit mindset misses out on many opportunities as it is not capable of recognising life’s gifts that exist within individuals’ agony and discomfort; it fails to notice what is there (Jones-Smith, 2013). An important concept and technique in strengths-based interventions revolves around assisting clients with guiding and orientating their attention in order that they perceive what is there for them. Strengths-based interventions are committed to the belief that most adverse life stories that clients share with their counselors or therapists reflect narratives of their attempts to practice their strengths with the aim of overcoming those challenges (Jones-Smith, 2011). In such interactive and enriching therapeutic sessions, the therapists take advantage of this context to identify the different types of the strengths that clients might have relied upon but without realising it (Ward & Reuter, 2011; Smith, 2006). A strengths-based approach challenges individuals to consider even those characteristics that might have been perceived or labelled as

‘deficits’ as useful and maybe instructive as to who people actually are. Strengths-based paradigms engender a robust means to exploit the entire complexity of a person (Dunn, 2017). A Strength-based paradigm recognises any constraints that might be holding back an individual’s growth. Such restrictions are likely to occur when the workplace is unable to fairly tackle the various cultural, interpersonal and intrapersonal concerns that employees face (McCashen, 2005). Rapp, Saleebey, and Sullivan (2008) recommended six standards that characterise a strengths-based approach, which practitioners can use when deciding which method they will adopt when practicing strength-based interventions (pp. 81-82):

1. “Goal orientation: It is crucial and vital for the person to set goals.”
2. “Strengths assessment: The person finds and assesses their strengths and inherent resources.”
3. “Resources from the environment: Connect resources in the person’s environment that can be useful or enable the person to create links to these resources. The resources could be individuals, associations, institutions, or groups.”
4. “Different methods are used first for different situations: In solution-focused therapy, clients will determine goals first and then strengths. In Strengths-Based case management, individuals first determine their strengths using an assessment.”
5. “The relationship is hope-inducing: By finding strengths and linking to connections (with other people, communities, or culture).”
6. “Meaningful choice: Each person is an expert on their strengths, resources, and hopes. It is the practitioner’s duty to improve upon choices the person makes and encourage making informed decisions.”

In the context of strength-centred therapy, Wong (2006) explained that strength-based interventions emphasise channeling clients' positive resources and character strengths, which can be used as an alternate set of language to foster positive changes. Character strengths are integrated from positive psychology and social constructionist perspectives. In other words, they represent both qualities that people have and behaviours that are displayed in particular settings. In the same vein, the collaboration between the therapist and the client to co-construct meanings to the client's experience is also an integral aspect of therapy. The practitioner and client work together to come to an agreement of the meaning of words they employ instead of presuming that words possess objective meanings (Park, Goode, Tompkins, & Swift, 2016). For instance, if clients share that they have the strength of forgiveness, the counselor will inquire about the meaning of "forgiveness" rather than presuppose that how a client conceptualises "forgiveness" is congruent with the academic descriptions of this construct. Such an inquiry must also take into consideration the client's cultural construction of the meanings of forgiveness. How strengths-centred therapy is practiced involves the application of the following, four phases (Wong, 2006, pp. 139-142):

"Explicitizing: This first, explicitizing phase involves the process of bringing out and clarifying existing character strengths, which may not be directly apparent but can be assumed through the content of the client's chief concerns and discussions with the therapist. The latter uses various therapeutic strategies, such as asking the client to identify his or her character strengths, drawing out the client's perceptions about his or her strengths, outline how an obvious weakness could be considered a strength, and exploring the client's supportive interpersonal relationships."

“Envisioning: The second phase has to do with the client’s process of imagining and visualising the character strengths that he or she wishes to develop in addition to how he or she can use the strengths discovered in the previous explicitizing phase in order to make progress towards attaining the therapeutic goals.”

“Empowering: This third stage evolves around the experiencing of empowerment in the process of developing desired character strengths. When a client has many opportunities to utilise his or her character strength, he or she will likely experience empowerment. Empowering also involves equipping the client with some essential tools that will help him or her to use character strengths regularly as well as remaining motivated to do so. The social constructionist view also helps the client understand the importance of the flexible use of character strengths according to situational contexts.”

“Evolving: This final phase stresses to the client that the process of growing in character strengths is life-long and continues even after the termination of therapy. This phase is an opportunity for the counselor and client to celebrate achievements and growth in character strengths. They also take the time to discuss and reflect the areas that might need further development and how to use existing character strengths to tackle future challenges (e.g., ‘what would your life look like one year from now if you continue to become more compassionate toward others? “what strengths can you rely on if this problem occurs again?”’).

Why Strength-Based Interventions Work

People’s strengths communicate much information about themselves. They disclose what they value in life, what they have spent their time on, their preferences for the way in which they

participate in their environment, and what they do well in life. If individuals are unable to express their strengths, they will eventually experience a sense of emptiness (Escandon, Martinez, & Flaskerud, 2016). Knowing one's strengths is likely necessary but not sufficient for particularly significant outcomes, such as human flourishing. It is the expression of character strengths that seems to yield considerable benefits (Biswas-Diener et al., 2011). Jones-Smith (2013) summed up the importance of understanding clients' strengths as follows (pp. 18-19).

- “Strengths provide internal consistency about who people are. They tend to develop early throughout one's lifespan. An individual develops a concept of who he or she is based on his or her strengths perception. Someone is likely to say, “I've always been a generous person.” “I fell in love with scuba-diving when I was in my teens.” On the other hand, people's weaknesses may be reflective of what they are not and who they are not. One might say, “I don't feel comfortable operating this software.”
- “Strengths give meaning to life, and they also assist people with making meaning out of life.”
- “Strengths serve to connect individuals' various relational selves. They offer a starting point for people's fundamental selves.”
- “Strengths reflect the types of relationships people have been able to form in life with others. It takes other individuals to acknowledge and nurture strengths. One can track the significant people in a client's life by assessing his or her strength development pathways.”

When people become cognisant of their strengths and they know how to use them to attain their goals as well as apply them to various areas in their lives, they feel a personal sense of

achievement. Similarly, as they identify others' strengths and how these latter operate in the context of interpersonal relationships, they start to gain an appreciation of community and connectedness with others. Niemiec, Shogren, and Wehmeyer (2017) explained that "strengths-spotting, which involves the careful, intentional observation of character strengths within the stories, interactions, and behaviors of others or within the cognition, affect, or behavior of oneself, [takes place on two dimensions (oneself and others)]. [It revolves around] labeling the character strengths observed and providing a rationale or evidence for how each strength was expressed" (p. 16). Strengths-spotting is usually proposed as a first step for practitioners and helps in the building of a vocabulary or jargon of strengths and facilitates the creation of a "strengths mindset." When clients understand how to apply their character strengths to novel trials and incidents, "they broaden their coping skills and are better able to resolve the problems that brought them to therapy in the first place" (Jones-Smith, 2013, p. 19). Concentrating on clients' strengths not only inspires them to do their best, but it also provides them with new paths of hope and accomplishing positive goals. When people become cognisant of their strengths, they'll be on their way to experience positive emotions, which serves to broaden their cognitions, help them become more productive, and motivate them to acquire personal resources (Fredrickson, 2001). Research on positive emotions demonstrated that positive emotions unravel the consequences of negative emotions, a concept that Fredrickson (2001) termed the "undoing hypothesis" (p. 221). Positive emotions are brought about when practitioners put a premium on clients' strengths. They play an essential role in helping individuals position the negative incidents in their lives in a more comprehensive context, thus decreasing the weight of any particular, negative life occurrence (Jones-Smith, 2013). Foot and Hopkins (2010) revealed the

powerful role that support can play one's community. The researchers noted that people can become empowered when their communities incorporate strengths-based agenda into their operations and services, which can become an enriching source of support for them. They also observed that praising people and encouraging them to be proud of their accomplishments contributes to a boost in their self-efficacy beliefs, which serves their community well. In the same vein, Gilchrist (2009) asserted that when communities collaborate with each other, they will not only help their members become better connected socially, but they will also help them develop grit and resilience, which eventually translates to great wellbeing and life satisfaction. (Gilchrist, 2009). The strength-based approach has also been applied to the context of family justice research. Researchers (e.g., Shapiro & Schwartz, 2001) demonstrated that this approach has the potential of decreasing drug use, rates of arrest and conviction as well as increasing people's level of social functioning. Hammond (2010) emphasised a number of long-term, adaptive benefits related to strengths-based interventions, such as becoming familiar with one's locus of control, developing resilience, fostering a new mindset that puts a premium on strengths while acknowledging shortcomings, learning effective coping strategies, and utilising social and psychological resources for support.

Research on positive psychology and psychotherapy maintained that attention to strengths is beneficial within the therapeutic context – with superior client results than several, other highly promoted interventions (Seligman, Rashid, & Parks, 2006). Over this past decade, studies have shown that strength-based interventions were instrumental in helping participants enrich both the cognitive and affective dimensions of their wellbeing. In a clinical setting, Fluckiger and Grosse Holtforth (2008) revealed that client strengths training boosted therapeutic

attachment and decreased symptoms. In the same vein, individuals who recognised and utilised their strengths felt greater levels of happiness and experienced lower levels of depression, even six months after the intervention was complete (Seligman, Steen, Park, & Peterson, 2005). In the context of individualising treatments for depression, Cheavens, Strunk, Lazarus, and Goldstein (2012) have observed that the personalisation of treatment to patients' relative strengths had contributed to improved results as compared to the treatment, which was personalised to patients' relative deficits. Likewise, a cross-cultural investigation revealed that strengths-based interventions were related to an increase in happiness and a decrease in depressive symptoms in comparison with the baseline in a large sample of German adults (Gander, Proyer, Ruch, & Wyss, 2012). Recent investigations have revealed that carrying out strengths exercises or interventions, such as counting one's kindness deeds for one week (see Otake et al., 2006) or tallying blessings and taking part in self-guided gratitude exercises on a daily basis (Emmons & McCullough, 2003) was linked to higher levels of positive emotions and life satisfaction. Furthermore, using one's signature strengths in a novel way every day for a week serves to boost happiness and reduce symptoms of depression for six months (Seligman et al., 2005). Proctor, Maltby, and Linley (2011) found that individuals' subjective wellbeing is associated with physical and mental health-related quality of life, and that participants experienced more subjective wellbeing when they utilised their strengths. The researchers concluded that strengths use was not only a key predictor of subjective wellbeing when self-esteem and self-efficacy were controlled for, but it also enabled the prediction of an exceptional influence of particular, character strengths on subjective wellbeing. Similarly, participation in character strengths-based activities in the school curriculum led to a substantial increase in life satisfaction and moderate

rise in positive affect and self-esteem level as well as a decrease in negative affect among a cohort of adolescents (Proctor et al., 2011). Strengths-based interventions in the classroom have been noted to decrease class friction and increase engagement, strengths use, wellbeing, and class cohesion (Quinlan et al., 2014). Relying on a repeated-measures, cross-sectional design to follow participants as they used personal strengths to pursue meaningful personally relevant goals, Linley, Nielsen, Gillett, and Biswas-Diener (2010) revealed that strengths use was linked to goal progress, which, in turn, was related to need satisfaction and wellbeing at both six weeks and ten weeks after baseline. Character strengths can be spotted, nurtured, utilised, and reinforced via daily applications to increase satisfaction with life or decrease psychopathological problems (Seligman et al., 2009). Ralph, Lambric, and Steel (1996) conducted a study to examine people with severe mental illness as well as evaluate the type of an impact the strength-based paradigm might have on their hope. The major findings were related to participants' success in believing their decision-making and thought processes as well as their conviction to have hope in life (Ralph, Lambric, & Steele, 1996). People who can find hope and inspiration using their strengths tend to have a stronger sense of wellbeing (Smock et al., 2008). Similarly, strength-based interventions helped individuals develop and keep a strong sense of wellbeing (Park & Peterson, 2009). Quinlan, Swain, and Vella-Brodrick (2012) asserted that strengths increase effort and perseverance thereby boosting wellbeing, enhance relationship satisfaction, and assist individuals with overcoming hedonic adaptation. In a clinical investigation aimed at demonstrating the efficacy of a strength-based intervention to orient breast cancer patients towards a healthier, coping style by changing their attitudes and strengthening their positive traits, Cerezo et al. (2014) noted greater wellbeing and a much better ability to cope with life

difficulties among participants, in addition to feeling more positive affect, optimism, resilience, and self-esteem. In their meta-analysis investigation that included studies comparing participants in intervention and control conditions, Schutte and Malouff (2018) reported that strength-based interventions contributed to enhanced wellbeing, as reflected by increases in happiness and life satisfaction and decreases in depression. The researchers maintained that the findings linking the effect of strength-based interventions implied a causal role for strengths impacting wellbeing. Overall, results of the above research studies add support to general assertions that character strengths and character strength interventions are associated with increased wellbeing and life satisfaction.

Rationale and Evidence for the Strength-Based Intervention

Research has demonstrated that the majority of people are unmindful of their strengths (Linley, 2008). Moreover, even when they may be aware of some of their strengths, people are generally not well-practiced at using them, and when they do use them, they tend to do so without much awareness (Niemi, 2013). Character strengths psychology has become prevalent in the workplace on a global scale, and employees have certainly been reaping the benefits (Bretherton & Niemi, 2018). Hone and colleagues (2015) reported that workers who were highly aware of their strengths were nine times more likely to be flourishing than their counterparts who were unaware. Niemi (2014) referred to this sort of “unawareness” as “character strengths blindness,” which consists of the following four categories:

1. *“General unawareness of strengths”*: This first category is indicative of a persistent disconnection with who an individual is. Such a person seems unreflective, lacks

psychological mindedness, and may have never given the topic of his or her strengths much consideration.

2. *“Disconnect with meaning”*: This involves situations when individuals lack a meaningful awareness of their strengths, which makes them prone to providing generic and abstract responses when asked about their best strengths or confusing strengths with interest or skills.
3. *“Seeing strengths as ordinary rather than extraordinary”*: This third type of character strengths blindness revolves around minimizing or downplaying one’s strengths. Rather than adopting a curious, growth mindset, such individuals tend to approach themselves with a fixed mindset, rendering them indifferent about their potential. Having a growth mindset frees people to explore novel approaches and perspectives to utilise their strengths in diverse contexts. Accordingly, the majority of people are likely to benefit from greater mindfulness vis-à-vis understanding and applying their character strengths.
4. *“Strengths overuse”*: This final category is witnessed when a person uses his or her strength very strongly in a specific situation. Someone might exhibit so much curiosity that he or she becomes nosy or so much leadership that he or she seems controlling. Other times, such an individual might be unaware that his or her strengths overuse affects relationships. (Niemiec, 2014, chapter 2).

Integrating mindfulness and character strengths is a useful and an effective approach to working with the four categories of strengths blindness (Niemiec, 2012). The nurturing of mindfulness to enhance character strength use is referred to as “mindful strength use” and the use of character strengths to improve a mindfulness practice is referred to as “strong mindfulness” (Niemiec,

Rashid, & Spinella, 2012, p. 250). Mindfulness-based strengths practice, a manualised programme for incorporating and improving both phenomena has demonstrated positive outcomes (Niemiec & Lissing, 2016). In an organisational context, Littman-Ovadia, Lavy, and Boiman-Meshita (2017) recruited over 1000 international adults to investigate the relationships between particular groups of strengths at work with job measures linked to the organisation and personnel. The participants completed a series of instruments including the VIA Inventory of Strengths, Strengths Deployment Measure, the Meaningful Work Scale, the Utrecht Work Engagement Scale, the Job Satisfaction Questionnaire, the Organizational Citizenship Behavior Questionnaire, and the Counterproductive Work Behavior Checklist. The researchers relied on the ipsative measure to rank the highest and lowest personal strengths. They discovered that the use of the top strengths was related to performance, organisational citizenship behavior, and counterproductive work behavior, and that happiness was solely related to the emotional-psychological dimensions of employment. “Using one’s signature-strengths enhances organisational benefits by increasing goal-directed behaviors and performance, while using happiness-strengths holds benefits for individuals, because it promotes positive attitudes and well-being” (p. 541/544). In the same vein, Allan, Owens, and Douglass (2019) examined the relationships between meaningful work, work burnout, and character strengths. 364 counselors completed the 10-item, Work as Meaning Inventory, the 10-item Burnout Measure, and the VIA-120 to evaluate character strengths. Findings demonstrated that meaningful work was positively associated with zest, perspective, and prudence but negatively linked to burnout. Prudence, in particular, “had a significant positive indirect effect on burnout through meaningful work, whereas perspective and zest had significant negative indirect effects on burnout via meaningful

work” (Allan, Owens, & Douglass, 2019, p. 160). Hausler et al. (2017) surveyed associations between character strengths, subjective wellbeing, and psychological wellbeing in a sample of young adults at two different, measurement intervals. Participants completed the German version of the Comprehensive Inventory of Thriving whose items represent subjective wellbeing (i.e., life satisfaction, negative and positive emotions) and psychological wellbeing (i.e., relationships, engagement, meaning in life, mastery, autonomy, and optimism). Character strengths were assessed through the German version of the VIA-IS. Findings revealed that having character strengths was less strongly correlated with subjective wellbeing than psychological wellbeing. The latter was reported to be significantly associated with a wider spectrum of character strengths. The researchers asserted that hope, zest, gratitude, curiosity and love were essential to both subjective wellbeing and psychological wellbeing, and that while hope was noted to be of utmost significance to the majority of psychological wellbeing aspects, spirituality held a weaker association with the wellbeing measures.

Character strengths have also been a main focus in positive education programmes and military forces domestically and internationally (Niemic, 2018b). For instance, Bates-Krakoff et al. (2016) shared an example of an exciting, classroom intervention initiative, the Thriving Learning Communities (TLC), whose aim was to improve students’ social and emotional competencies. TLC seeks to foster character development among students by increasing their cognitive, affective, and behavioral skills. The TLC program was sponsored by the Mayerson Academy, devoted to motivating all types of learners; the VIA Institute on Character, committed to studying character strengths; and Happify, dedicated to boosting personal happiness through online, fun activities (Bates-Krakoff et al., 2016). The TLC is not concerned with remediating

shortcomings in certain strengths, but rather emphasises honoring and advancing essential strengths. It is comprised of parts: Thriving Teacher and Thriving Classroom. The former involved integrating character strengths to teachers' learning and performance by having them take part in the classroom experience workshop. The latter revolved around integrating character strengths to student learning through practicing and modeling. The authors recommended that the TLC initiative can also be beneficial to the gifted student population. "Through the development of exercises focusing on the targeted use of strengths, a character education curriculum can introduce gifted students to a more nuanced understanding of character strengths as tools for effective functioning" (p. 13). Researchers in the military sector have also written on the significance of certain character strengths, such as courage and character in leadership (Niemic, 2018b). As an example, Hannah and Jennings (2013) adopted their Big-C paradigm to leader character, which they described as a "purposeful and principled moral self that reflects the values, principles, ideals of and duties and obligations to the collective to which the leader belongs" (p. 9). The Big-C character approach requires adopting the ethics and values that the community to which a person is a member of embraces in utmost esteem as well as being committed to adhering to those principles even during hardship (Hannah & Jennings, 2013). The United States Army has thoroughly incorporated character strengths as a key element of their positive psychology and resilience training, which is referred to as the Comprehensive Soldier Fitness Programme (Cornum, Matthews, & Seligman, 2011, as cited in Niemic, 2018b, p. 31). After completing the VIA Survey, the soldiers reflected upon the following questions (Reivich et al., 2011, p.30):

- "What did you learn about yourself?"

- “Which strengths have you developed through your service in the military?”
- “How do your strengths contribute to your completing a mission and reaching your goals?”
- “How are you using your strengths to build strong relationships?”
- “What are the shadow sides of your strengths, and how can you minimise these?”

The soldiers trained in spotting character strengths in their peers. Then, they concentrated on utilising their strengths individually and as a group in order to rise above the difficulties and attain success. Afterwards, they were split into small cohorts during which they were encouraged to put their group’s character strengths into practice in order to label the particular acts that the strengths allowed. At the end, the soldiers jotted down their personal “Strength in Challenges” accounts and show them to their comrades (Reivich et al., 2011).

Mindfulness, Empowerment, and Character Strengths

When implementing character strengths interventions, practitioners are advised to take into account clients’ cultural background and their special inclinations. For instance, clients from a collectivist culture, such as Qatar, are likely to experience a greater increase in wellbeing when working on prosocial and other focused tasks. Moreover, engaging participants in multiple character strengths exercises is likely to be more effective than having them involved in a single activity. Therefore, clinicians may witness the most benefit in their clients when ascribing a diversified set of positive activities (Sin & Lyubomirsky, 2009). The main tenets of Niemiec’s 2018 conceptual framework including mindfulness, empowerment, and character strengths interventions were culturally, socially, and educationally most appropriate to the Qatari culture and Qatar National Vision 2030, which emphasises empowering and equipping citizens with the

necessary tools to reach their best potential as well as learn how to acknowledge and utilise their character strengths to lead more fulfilling and happier lives. Thomas, Raynor, and Bakker (2016) revealed positive outcomes related to the reducing stress reactivity among a cohort of Emirati college students who had participated in a mindfulness-based, stress reduction programme. Al-Sulaiman et al. (2018) assessed the efficacy of psychotherapeutic interventions in enhancing breast cancer patients' psychological wellbeing, quality of life, and treatment compliance in Qatar. The team of researchers determined that a mindfulness-based, psychoeducation modality resulted in a greater advantage than did the crisis counselling model, especially in improving women's psychological wellbeing over time. Mindfulness-based interventions are psychoeducational programmes that aim to teach participants mindfulness practices as well as support skills development to improve the here-and-now attention and awareness (Bishop et al., 2004). Mindfulness is associated with increases in positive affect, self-compassion, gratitude, wellbeing, empathy, and connectedness with others (Rothraup & Morgan, 2007; Shapiro et al., 2007).

The counselling intervention employed in this study is rooted in the work of Niemiec's (2018b) character strength interventions. Niemiec (2018a) maintained that mindfulness and character strengths can positively influence one another. The more time individuals spend using strengths, the more mindful they become (Jarden et al., 2012). Sharp, Niemiec, and Lawrence (2017) asserted that mindful awareness can be aimed at character strengths and the resultant use of character strengths further serves to catalyse mindful attention. Mindfulness can assist people with communicating their character strengths in well-adjusted ways that take into consideration contextual and circumstantial factors (Niemiec, Rashid, & Spinella, 2012). On the other hand,

character strengths, such as curiosity, can help reinforce individuals' mindfulness practice, helping them surmount difficulties and challenges in keeping a consistent practice. The Mindfulness practices can most likely be enhanced by utilising signature strengths—those specific strengths that are most usual and stimulating to individuals and which family and friends can easily identify (Niemiec, Rashid, & Spinella, 2012). They are encouraged to validate if the highest strengths are in fact those that are most ordinary, accurate, and energising, and then discover how they have utilised these strengths when they were at their best and how they might currently employ them in novel and special means (Seligman, Steen, Park, & Peterson, 2005). For example, people who have a signature strength of curiosity can apply interest and novelty-seeking in their approach to mindful studying, coaching, debating, etc. Those who have a signature strength of kindness can apply self-kindness to their empathy as they mindfully listen to someone's pain. Another strategy is to select one-character strength and explore how it closely intertwines with each of the mindfulness trainings. Using kindness/compassion as an example: The first exercise stresses a global kindness, the second underscores kindness in the community, the third and fourth focus on interpersonal and intimate relationships, and the last one takes the prospect along to the person to concentrate on self-kindness (Niemiec 2018a; Niemiec, 2012).

Researchers revealed that there are many advantages to establishing and pursuing self-concordant goals that are congruent with their evolving values and wellbeing (Niemiec, 2018b). People apparently value their signature strengths and feel energy and enjoyment when they can express them. As a consequence, aligning goals and strengths is a means to be more successful in creating the life one wants to live (Niemiec, 2014). Niemiec (2018b) maintained that significant benefits were related to the use of signature strengths in new ways in a number of studies. In a

study that sought to investigate the effectiveness of positive psychology exercises through a replication of an earlier research conducted by Seligman et al. (2005), Mongrain and Anselmo-Matthews (2012) recruited over 1400 Canadian adults to take part in project HOPE (Harnessing One's Personal Excellence) whose aim was to assess the relationship between positive psychology exercises, happiness, and depressive symptoms. Participants completed the Steen Happiness Index (SHI) and the Center for Epidemiologic Studies Depression Scale (CES-D) and were placed in one of the following categories randomly, each of which required their involvement in various activities for one week: 1. Expectancy control: Participants were expected to log on to a website to write an account of an early memory for 10 minutes. 2. Positive placebo: Participants were expected to log on to a website to write an account of an early positive memory for 10 minutes. 3. Three good things: Participants were to list three things that went well on each of the seven days and state the reason(s) why. 4. Using signature strengths in a new way: After participants received feedback about their strengths through a questionnaire that they completed, they were asked to utilise those strengths in new ways and inform the researchers daily on how they were able to do so. Mongrain and Anselmo-Matthews (2012) noted higher levels of happiness in comparison to the expectancy control category. They asserted that the positive early memories “produced effects that were as significant and as long lasting as those of the ‘Three good things’ and ‘Using signature strengths in a new way’ exercises” (p. 387). In the same vein, a longitudinal study assessing the relationship between different positive interventions (e.g., three good things, signature strengths in new ways) and the kind of intervention fit with the individual in predicting happiness/depression, Proyer et al. (2014) sought to discover under what conditions signature strengths and other positive interventions

work best in the long run. They concluded that the following, four components were specifically important as predictors of happiness and/or depression three and a half years post the intervention: (as cited in Niemiec, 2018b, p. 35):

- “Continued practice. Voluntary continuation of practice above and beyond the designated time frame. Continued practice serves to facilitate the development of a habit.”
- “Effort. How individuals work with the intervention, such as completing more or less of the instructed time.”
- “Preference. Whether or not people like or perceive benefit from the intervention.”
- “Early reactivity. How individuals react to the intervention. Do they display a quick response, such as an immediate increase in positive emotions?”

The researchers discovered that the mixture of the four indicators above was most effective in predicting happiness and depression in the long term. They maintained that “the way people think about positive psychology interventions, the way they work with them, and the way they react to them play a role in predicting wellbeing at a later point in time” (Proyer et al., 2014, p. 14). It is these components of the match between the individual and intervention that lead to long-term gains.

There are certainly a number of factors that elucidate the relationship between mindfulness, character strengths, wellbeing, and life satisfaction. Each of those variables provides additional explanations as to why Niemiec’s (2018b) character strengths intervention is a successful one. As the processes become more clearly understood, it is plausible that the outcomes will be affiliated with people’s innate tendency to develop their essential capacities, use their natural potentials, and become all they can be (Buckingham & Clifton, 2001). In their

arguments promoting strengths-based coaching, Linley and Harrington (2006) summed up the significant, historical foundation upon which strengths-based interventions lie: “And most fundamentally, a strengths-based approach is solidly grounded in established learning and psychological approaches that have a lineage back to Aristotle, through Carl Jung, Karen Horney, and Carl Rogers, to the modern coaching approaches of Whitmore and Gallwey, integrating finally with the definition of coaching psychology that now underpins the further development and direction of this new discipline” (p.42).

This chapter reported on a comprehensive review of strengths-based interventions, which included the purpose of the investigation, background on strength-based interventions and their conceptualisations, how strength-based interventions work, why strength-based intervention work, and rationale and evidence for the strength-based intervention. The review indicated that there have been various, strengths-based interventions over recent decades, which share common elements and mechanisms of action. They provide a rationale for an intervention based on Niemiec’s character-strength interventions. The next chapter will cover the description of the strengths-based intervention, explanation of the planning phase of the strengths-based intervention, and depiction of the process involved in the translation of the strengths-based intervention.

CHAPTER 5. STRENGTHS-BASED INTERVENTION: DESCRIPTION AND PROCESS

The previous chapter covered the background on strengths-based interventions and their conceptualisations, how strengths-based interventions work, why strengths-based intervention work, and rationale and evidence for the strengths-based intervention that is grounded in Niemiec's (2018b) character strengths approach. The current chapter will go over the specifics of the strengths-based intervention, description of the planning phase of the strengths-based intervention, and explanation of the process involved in the translation of the strengths-based intervention.

Description of the Strengths-based Intervention

The strengths-based intervention employed in this study was adopted from the work of Niemiec's (2018b) character strength interventions. Niemiec (2018b) asserted that mindfulness and character strengths can positively affect each other. When people spend more time using strengths, they tend to become more mindful (Jarden et al., 2012). Sharp, Niemiec, and Lawrence (2016) maintained that mindful awareness can be targeted at character strengths and the ensuing use of character strengths further serves to spur mindful attention. Mindfulness can help people communicate their character strengths in well-adjusted manners that take into account contextual and circumstantial factors (Niemiec, Rashid, & Spinella, 2012). The strengths-based intervention was applied to participants in the individual intervention and group intervention conditions (see chapter 6 for details).

The strengths-based intervention consisted of four sessions that were directly drawn from Niemiec's 2018 manual: "Character strengths interventions: A field guide for practitioners." The

different activities underlying the four sessions were selected because they embody a gradual approach to helping participants attain their goals relying on their character strengths. The nature of the activities also seemed congruent with the cultural characteristics of the student sample and could be completed within the time allotted for the intervention counselling session. The objectives of the four sessions were awareness of one's character strengths, character strengths use, meaning and engagement, and goal-setting/achievement (Niemiec, 2018b). The first essential step is to help participants become aware of their character strengths. For Qataris, this is an integral belief and ethos of the Islamic tradition, which emphasize that people's intentions drive their actions and behaviours. In their book, *"Coaching in Islamic culture: The principles and practice of ershad,"* Van Nieuwerburgh and Allaho (2007) maintained that people's goal discovery and intention constitute the first two stages of the coaching conversation, which can apply to counselling as well. During the goal discovery phase, the role of the facilitator is to assist clients to view the present context from various angles. An essential part of this stage is to help them develop confidence and recognise the available resources and assets that they can utilize as a basis for their future accomplishments. "The purpose of this stage is an increase in self-awareness by creating thinking time for the learner" (p. 78). In the second, intention phase, clients ought to take into account their intentions at the onset of the conversation. Intention is considered as a guiding force that drives people's actions. It "can be understood as a compass for directing, navigating, and adjusting human behaviour...In the life of a Muslim any work undertaken or intended to be achieved must be consistent with his beliefs" (p. 81).

People have transient moments where they may be nice to strangers, ask positive-oriented questions, empower others with encouraging words, or reframe the negative into a positive.

Nonetheless, those instances are very brief since they tend to be temporarily strengths-based and their hard wiring readily pulls them back to their problem-based mindsets (Niemiec, 2018a). This is why it is critical to use mindfulness with strengths because it functions as a process for people to notice those potential moments of strengths. It affords them the opportunity to engage in further action. For instance, after experiencing a moment of strength, maybe they will practice nurturing more moments of strengths, try to extend the positive emotion of a strength, or remain vigilant about the next opportunity to notice a strength (Niemiec, 2018b). Much of people's behaviour tends to function on "autopilot," in which they may not be especially aware of their extant thoughts, feelings, and behaviours. The "self-monitoring" intervention can assist them with bringing a mindful awareness to their strengths-related thoughts, feelings, and behaviours, which, in turn, can catalyse them into positive action. Niemiec (2018b) asserted that self-monitoring is a robust tool that has been utilised in assessment and treatment (e.g., Korotitsch & Nelson-Gray, 1999). It is used to understand and improve behaviours extending from mood management, improving eating behaviours, and dealing with addictions. Self-monitoring has also been useful as a strengths-activity mapping and a weekly exercise in the context of the mindfulness-strengths practice programme (Niemiec, 2018b; Niemiec, 2014). In the same vein, participants can be helped to notice their character strengths through the narrative lens of their routines, events, conversations, and life experiences. Several research investigations (as cited in Niemiec, 2018b, p.169) have related the "benefits of sharing something positive, such as good news with others" (e.g., Reis et al., 2010; Gable et al., 2004), "bringing gains to happiness, positive emotions, and life satisfaction" (e.g., Lambert et al., 2010). Another vehicle through which participants can understand their character strengths is through the eyes of mentors or role

models. These latter have the potential to positively influence the character of their mentees by way of associating character to goal-setting, building knowledge, reflecting about the good life, solving practical problems, and role model identification (Moberg, 2008; as cited in Niemiec, 2018b, p.170). As outlined below, the objective for the first intervention session was to help participants become aware of their character strengths:

Session 1: Objective (Becoming Aware of one's Character Strengths)

Activity 1: (Developing Strengths-Spotting, p. 169)

- Think of a specific time, recently or awhile back, when you were at your best—you were functioning strongly. This could be a time at school, home, or other place and you were behaving in a way that was true to who you are.
- Develop the story with a beginning, middle, and end.
- Write out the story.
- Review the story and pay careful attention and notice of the character strengths you used throughout the story.

Activity 2: (Understanding Character Strengths through Mentors/Role Models, p.170)

- Explore the role of one or more mentors/role models, past or present, in your life.
- Name a person who has served as a mentor or role model to you. The person might become clear as you think about a time in your life when you were struggling and someone stepped in to help you.
- What was their core belief about you and your strengths? What did they see in you? How did they communicate this with you?
- What impact did this have on you at the time? What is the impact on you today?

- Looking back, what were their character strengths? How did they use their strengths to help you?

Activity 3: (Self-monitoring your Strengths, p. 167)

- Create a tracking sheet like the one below either manually or electronically.
- Set a reminder alert for every hour or set up an intermittent alarm that will cue you to pause and check in on the behaviours you are monitoring.
- In your tracking log, be sure to note the activity you are doing, the strengths you are using, and how you are using those strengths. This will help you draw connections between your internal processes and your actual behaviours.

Tracking Sheet

Day of the Week/Time	Current Activity	Character Strengths	How I'm Using My Strengths	Any Comments (e.g., emotions felt, obstacles to using strengths)
Day: Time				
Day: Time:				
Day: Time:				
Day: Time:				
Day:				

Time:				
Day:				
Time:				
Day:				
Time:				

The aim of the second phase revolves around interventions on how to take action with characters strengths. The identification and use of signature strengths is an essential exercise that has been shown to be successful across cultures and populations in studies comparing signature strengths groups with placebo groups or several other intervention groups. For example, in a landmark investigation, participants who were assigned to use their signature strengths in new ways experienced boosts in happiness and decreases in depression for six months (Seligman et al., 2005, as cited in Niemiec, 2018b, p. 172). Below is the layout of the second intervention session whose objective was to get participants to use their character strengths:

Session 2: Objective: Character Strengths Use

Activity 1: (Using a Signature Strength in a New Way, p. 172)

- Reflect back on the Session 1 Activity 1 from last Week about your Character Strengths
- Select one of your Top Strengths
- Use the strength in a new and different way each day for one week.
- Be prepared in Session 3 to share how you used your Top Strength.

Activity 2: (Directing Character Strengths towards Oneself, p. 174)

- For each of the questions below, consider a specific situation in which something has gone wrong, you have made an error, or you are suffering in some way. Rate yourself on the following using a scale of 1-10, where 1 is the lowest amount of inward application and 10 is the highest amount of inward application.

- What is your level of self-kindness/self-compassion? How kind are you with yourself?

1 2 3 4 5 6 7 8 9 10

- What is your level of self-fairness? How fair are you with yourself?

1 2 3 4 5 6 7 8 9 10

- What is your level of self-forgiveness? How forgiving are you with yourself?

1 2 3 4 5 6 7 8 9 10

- What is your level of self-leadership? How much do you apply self-leadership, taking control, and leading/organising yourself to action?

1 2 3 4 5 6 7 8 9 10

- What is your level of self-bravery? How brave are you in facing what is going on within yourself (e.g., inner struggles, flaws, limitations, troubling memories)?

1 2 3 4 5 6 7 8 9 10

- What is your level of self-honesty? How honest are you with yourself?

1 2 3 4 5 6 7 8 9 10

- How is your level of self-perspective? How often do you turn to and follow your own inner wisdom?

1 2 3 4 5 6 7 8 9 10

- Select your highest rating. What are you doing best at? How can you learn from this positive approach you are taking?
- Select your lowest rating. What would you benefit most from improving? What are you in most need of?
- Consider how you express the character strength chosen in Step 3 to other people. Reflect on what you say, think, and do. Apply these thoughts, words, and actions toward yourself.

Activity 3: (Signature Strengths Across Domains, p. 176)

- Choose one of your signature strengths. You might consider choosing a signature strength you'd like to better understand and improve upon.
- Choose 3 domains in your life that you regularly take part in. Domains you might consider include: Family, relationship, university, social, religious, community, sport, work.
- Write about how you can use this particular signature strength in these 3 domains. Some of what you write about might reflect past use in that domain and some might be new ways of using the strength.
- Develop a concrete plan to put the strength into action in each domain. Set a designated period of time to take action.

The emphasis of the third phase in the strengths-based intervention was to enhance participants' capacity to find and create meaning in the context of establishing a link between their character strengths and future potential (Niemic, 2018b). The fulfillment of meaning is more critical than people realise since researchers have only tapped the surface of its tremendous potential for

healing, growth, and flourishing (Wong, 2015). One of the most significant and practical themes of strengths work is to help participants gain a working familiarity with how their top strengths can be consciously aligned with any activity, conversation, task, or routine in daily living. An essential place to begin with meaning-making is people themselves—appreciating their uniqueness and potential, which lays the ground for contributing to the improvement of others and the society (Niemiec, 2018b).

Session 3: Objective: Meaning & Engagement

Activity 1: (Strengths Alignment-connecting signature strengths to daily tasks-, p. 183)

- List the 5 tasks that you do most frequently at home / at the university / or at work.
- Review your Top 5 strengths in your character strengths profile from the initial Intake Session.
- Write down one way you can use any one of your top strengths with each of the five tasks (e.g., using creativity to lead a classroom group project by ending it with a new quote each time). Explain how you will bring the character strength out in the given task.
- When you are ready, repeat the previous step with a different top strength. Repeat until you go through all 5 of your signature strengths.

Activity 2: (What Matters Most? p. 186)

- *Imagine what will matter most.* Picture in your mind the area of your life that will matter to you 6 months or 1 year from now. Visualise that area of your life functioning even stronger at that time compared to today (even if the area is already doing well at the moment).

- *Phrase your intention.* In order to strengthen the area, make a simple intention that will help you highlight the focal point for the area. Try to capture this intention in a phrase or a sentence. For example, graduate from the university, improve physical health, increase happiness in a relationship.
- *Signature strength pathways.* List one way each of your 5 strongest signature strengths could be used as a “pathway of meaning” to help you make your intention a reality and improve this area of meaning. Each of these strengths can therefore assist you in taking action and deepening your experience of what matters most.
- *Action Planning.* You now have 5 pathways to enhancing or staying strong with what matters most to you. Write down the steps you will take to make this improvement. Will you bring forth one strength pathway at a time? Combine pathways? How will you ensure you use all of your 5 strongest strengths?

Activity 3: (Cultivating Inner Self-Worth, p. 187)

To become aware of the intrinsic value of your life, explore the following 4 domains through journaling, reflection or discussion:

1. Relationship. What people do you matter most to? What character strengths do they see in you?
2. Singularity. You are unique, irreplaceable, and capable of making an important contribution. Explain how this is true. Explore how your character strengths contribute to each of these components.

3. Growth. Seeing challenges as opportunities to learn and grow is a quality you can develop and use. Which of your character strengths will help you develop this kind of growth perspective?
4. Spirituality. Each person can connect with something greater, outside of himself or herself, which is sacred. Examples include God, the pursuit of an ultimate concern. What is the sacred or the holy that you seek? How might your character strengths support you on your journey?

The final phase of the strengths-based intervention was about integrating character strengths into goal-setting and achievement. Looking to the future is a vital pathway to setting goals that are personally meaningful. It can provide perspective on where participants would like to direct their lives. Relating character strengths to this envisioned future is an essential and empowering addition (Niemi, 2018b). Research has clearly demonstrated that individuals benefit from setting goals and striving to achieve them. This is strongly linked to positive accomplishment, a key pathway toward wellbeing. Furthermore, research in personality has revealed that traits are useful for assisting people with accomplishing their goals (McCabe & Fleeson, 2016, as cited in Niemi, 2018b, p. 226). Hope and goals go hand in hand since they are both directed to the future. Goals are what people strive towards in the future whereas hope is a character strength that involves being future-minded as well as having positive expectations about the future. Both hope and goals come from action taken in the present (Niemi, 2018b). Hope is built from the goals that are most significant to individuals. Related is the approach of hope therapy, which emphasises goal-pursuit skills, setting clear approach goals, producing pathways to achieve them, and gathering the mental energy to maintain goal pursuit (Lopez et

al., 2015). Another integral aspect that is especially helpful for participants in the preparation, action, or maintenance phases of behaviour change is how they actually plan for their desired goals. Implementation intentions are the details related to when, where, and how participants want to take action. They consist of “if-then” plans that clearly delineate how they will strive towards the goals they set. For the if-component, an essential cue is selected (e.g., probable challenge to meeting a goal), and the then-component is the response to the cue (Gollwitzer & Oettingen, 2013, as cited in Niemiec, 2018b, p. 230). Hudson and Fraley (2015, as cited in Niemiec, 2018b) discovered that “implementation intentions catalysed people’s ability to make desired changes to their personality traits” (p. 230).

Session 4: Objective: Goal-Setting /Achievement

Activity 1: (Hope for Your Goals, p. 228)

1. Goal. Identify an idea of who you want to be, what you want to accomplish, and/or where you want to go in the short-term or long-term.
2. Agency. Build in thoughts that you can take responsibility for moving toward your goals, that you have the character strengths within you to motivate yourself.
3. Pathways. Create several routes to achieving your goal. Consider your character-strengths-oriented plans for navigating around the obstacles that can emerge at any time.

Activity 2: (Implementation Intentions, p.230)

This activity will serve to build on the previous one as it will give the client the opportunity to fine-tune their goals and reflect on potential obstacles and opportunities.

1. Goal details. Name your desired goal clearly. Think about the details of the goal and the pathways of getting there. Be sure to consider when you want to take action, where you will take action, and how you want to take action.
2. Obstacles and opportunities. Try to anticipate all critical situations. What are the obstacles that might be in your way? What are the opportunities that might arise?
3. Design the “if.” This can be internal (a feeling, a worry) or external (a person, situation, location, time, object). Be sure to consider your specific obstacles and opportunities!
4. Design the “then.” This is the response you will make if the “if” happens (positive or negative).

After spending some time reflecting on the above activities in the context of student characteristics, cultural appropriateness, and time allotted during each counselling session, the various activities underlying each of the four counselling sessions were selected based on the ones that would take place during each session and those that will be reserved for take-away, home assignments. The first step in the planning phase of the strengths-based intervention was to locate an appropriate venue where this researcher would be conducting the individual counselling and group counselling sessions. With the assistance of the Dean of the College of Education at Qatar University, the researcher was able to secure a spacious office in the department of psychological sciences that was comprised of a desk and two separate rooms. She also requested and received the necessary furniture and equipment (e.g., comfortable chairs, flip charts, tables, plants, file cabinets). One of the rooms was structured and reserved for the 1:1 individual counselling sessions, while the second room was adopted for the group counselling

setting. Methodology details concerning the process and procedure for recruiting participants is covered in chapter six.

The second step revolved around scheduling an initial orientation appointment with each individual participant prior to the start of the counselling sessions. The purpose of the initial orientation appointment was for participants to go through the informed consent protocol, participate in the intake interview, and learn about their character strengths profile. During the informed consent protocol, the researcher introduced herself to the participants, gave them a brief overview about the study, discussed the principle of confidentiality, and provided them with the contact information in case they had questions or needed further clarification about any aspect of their participation. They were also encouraged to read the entire informed consent and sign it if they agreed to participate. Next, participants completed the intake interview, which covered questions regarding demographic information, general health, history of family mental health, motive to participate in the study, and religiosity/spirituality. Finally, participants were invited to discover their character strengths profile. Signature strengths or top strengths are those main strengths that are most fundamental to the individual, usually appearing in the top of the individual's character strengths profile. This was achieved by helping participants become familiar with the four-factor solution that came out from the initial investigation in addition to the resulting character strengths, engaging them in a discussion of what signature strengths and other character strengths are most applicable to them, and having them rate how much relevant each character strength is to them:

1. Wisdom and Knowledge Strengths (creativity, love of learning, open-mindedness, perspective, and prudence).

2. Humanity and Justice Strengths (authenticity, kindness, fairness, teamwork, forgiveness, modesty, and appreciation of beauty and excellence).
3. Embracing Life Strengths (curiosity, zest, love, self-regulation, hope, and spirituality).
4. Emotional Strengths (bravery, social intelligence, leadership, gratitude, and humour).

Coloured flash (note) cards were provided to the participants to write down the order of importance of their character strengths. The participants were also advised to keep the flash cards handy as they would be used during the various activities underlying the subsequent, counselling sessions. The third planning step in the preparation for the strengths-based intervention was to schedule the following pretest assessments: The Satisfaction with Life Scale (SWLS), the Positive and Negative Affect Schedule (PANAS), and the Global Assessment of Character Strengths-24 (GACS-24). All participants completed the three, pretest assessments in one sitting. The next task involved scheduling the specific dates for attending the individual counselling sessions and group counselling sessions. The participants were contacted via phone and email to book and confirm their weekly session appointments, which lasted 60 minutes each and spanned over a period of one month. After having completed the individual and group counselling sessions, participants were invited to participate in the posttest assessments which involved the completion of the SWLS, PANAS, and GACS-24 instruments. One-month, three-month, six-month, and one year follow-ups were also scheduled with the participants thereafter.

Explanation of the Process Involved in the Translation of the Strengths-based Intervention

Bilingual (Arabic/English) Psychologists from the department of psychological sciences in the College of Education at Qatar University with strong background in both Arabic and English linguistics, experience in translation/back-translation methodology, and knowledge of

the Qatari dialect and culture participated in the translation of the strengths-based intervention. The bilingual Psychologists had previously collaborated during the initial translation phase, which involved the translated Arabic version of the VIA-120, SWLS, and PANAS (see chapter 3 for more details). The process involved in the translation of the strengths-based intervention revolved around translating the GACS-24 instrument, informed consent, intake interview form, and the eleven activities that characterised the four counselling sessions while taking into consideration the importance of preserving and reflecting the syntactical, semantical, sociolinguistic, and psycholinguistic properties of the translated items. The team of the three bilingual Psychologists independently back-translated all the materials from the target language (Arabic) to the original language (English). Afterwards, they compared the two versions for concept equivalence. If they encountered an error in the back-translated versions, this researcher made the attempt to translate the item again. This procedure continued until all translators agreed that the two versions of the GACS-24, informed consent, intake interview form, and the eleven counselling session activities were the same and had no errors in meaning. Finally, all instruments were piloted with a small group of students ($N=11$) and recommendations were implemented in the finalized versions of the intake interview form and the counselling session activities (see chapter 6 for more details). All translated, strengths-based intervention materials (i.e., SWLS, PANAS, GACS-24, informed consents, intake interview forms, and the counselling sessions activities) were organised, arranged in packets and securely stored in the Counselling Office where the pretest assessments, individual and group counselling sessions, posttest assessments, and follow-ups took place.

The following chapter will cover the purpose, methodology, results, discussion, and limitations related to the strengths-based intervention study.

CHAPTER 6. EVALUATION OF THE STRENGTHS-BASED INTERVENTION

The study reported in chapter 3 analysed the psychometric properties of the Arabic version of the VIA-IS and assessed its associations with indices of wellbeing as measured by the Satisfaction with Life Scale and Positive and Negative Affect Schedule. Exploratory and confirmatory factor analyses revealed a four-factor solution: a) Wisdom and knowledge [creativity, love of learning, open-mindedness, perspective, and prudence], b) humanity and justice [authenticity, kindness, fairness, teamwork, forgiveness, modesty, and appreciation of beauty and excellence], c) embracing life [curiosity, zest, love, self-regulation, hope, and spirituality], and d) emotional strengths [bravery, social intelligence, leadership, gratitude, and humour]. This chapter covers the purpose, significance, methodology, results, discussion, and limitations related to the implementation of the strengths-based intervention discussed in the previous chapter.

Purpose

The purpose of the current investigation was to test the effectiveness of the strengths-based intervention in the context of individual counselling and group counselling modalities. The current investigation sought to integrate a character strengths-based intervention into a counselling programme to enhance various aspects of participants' wellbeing. The aim was to test the effectiveness of a counselling intervention whose main tenets are rooted in Niemiec's (2018b) character strengths approach. The conceptual framework of the latter encompasses mindfulness, empowerment, and character strengths interventions that are culturally, socially, and educationally most appropriate to the Qatari culture and Qatar National Vision 2030, which emphasises empowering and equipping citizens with the necessary tools to achieve their best

potential as well as learn how to acknowledge and utilise their character strengths to lead more fulfilling and happier lives.

Significance

Findings from the current study offer a profound understanding into the Qatari character strengths, the role and importance of strengths-based intervention in fostering awareness and use of one's character strengths in diverse settings, and becoming empowered in the process of finding meaning and reaching one's goals. These outcomes constitute an essential platform and framework for designing future research projects on various dimensions of psychological functioning and mental health, such as clinical practice and counselling (Magyar-Moe, Owens, & Conoley, 2015; Harris, Thoresen, & Lopez, 2007), teacher training programmes (Gradisek, 2012), educational reform (Duckworth, Tsukayama, & Patrick, 2014; Weber, Wagner, & Ruch, 2016), and organisational settings (Harzer & Ruch, 2015). These initiatives are compatible with the first two objectives of the Qatar National Research Strategy Pillar (Social Sciences, Arts, and Humanities): Developing a knowledge base in science of learning and families, as well as the Human Development and Social Development outcomes of Qatar National Vision 2030 (General Secretariat for Development Planning, 2019). From a cross-cultural perspective, findings from the current investigation will also serve to expand our understanding of strengths-based interventions and their relationship to individuals' wellbeing. Such normative knowledge can be invaluable for psychologists, counselors, and researchers alike in terms of effectively planning and developing individualised and group intervention-based programmes and assessing their effects. The aim of this investigation was to answer the following research questions:

- (1) In Qatar, do character strength interventions lead to psychological wellbeing?
- (2) Is individual-based, character strengths intervention (CSI) superior to group-based CSI?

- (3) Would CSI increase life satisfaction?
- (4) Would CSI increase positive affect and decrease negative affect?

Methodology

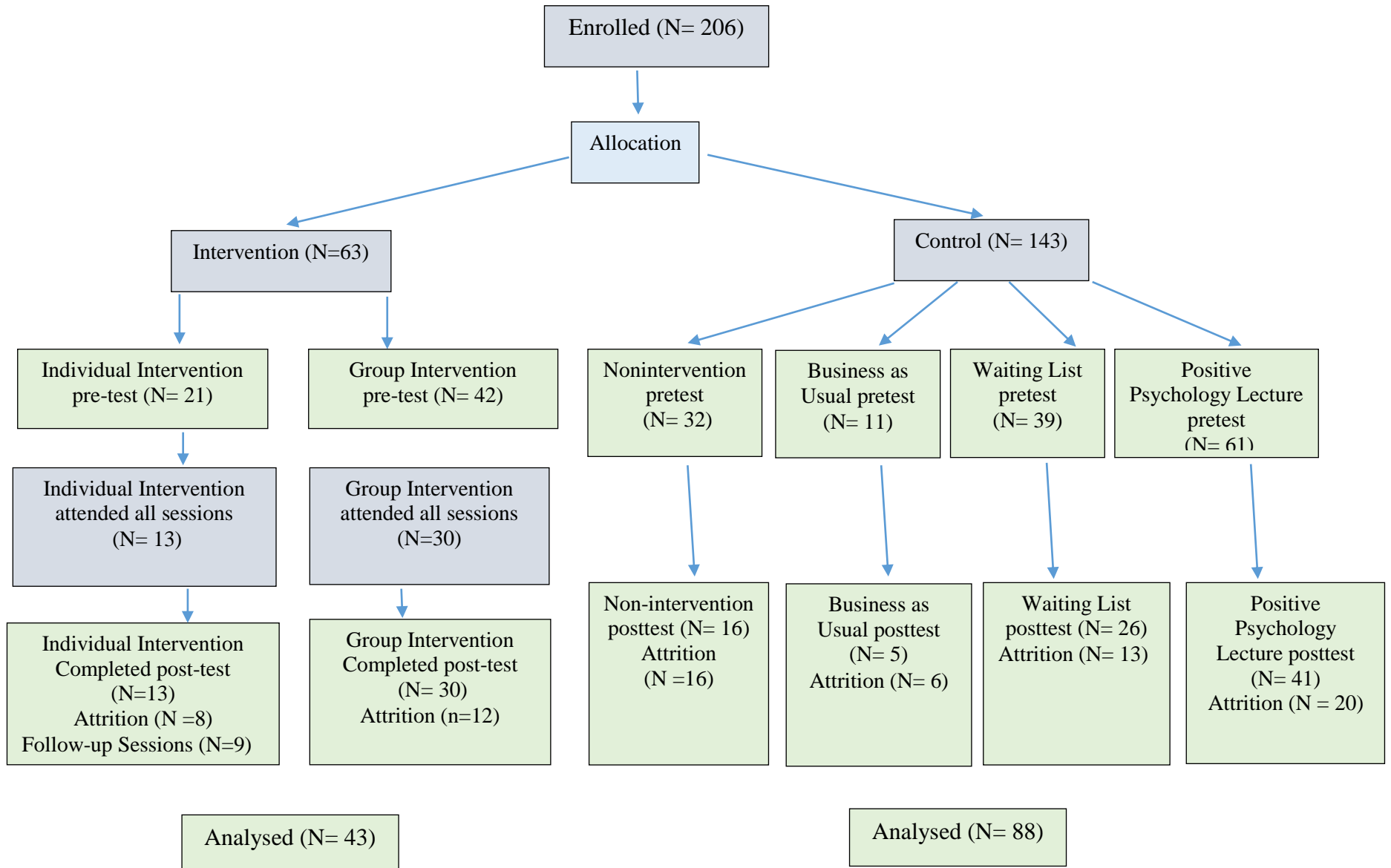
Participants

A convenience sample consisted of 206 participants from Qatar University who were initially enrolled in the study. A mass email was sent out to all of students who participated in the first project, requesting their participation in the second study. 206 confirmed responses were obtained, and 63 of them indicated that they would like to volunteer to take part in the intervention groups (individual intervention sessions [IIS] and group intervention sessions [GIS]). The rest (143) were assigned to four different control groups (Non-intervention group [NIG], business-as-usual [BAU] group, waiting list [WLS] group, and positive psychology lecture [PPL] group). Prior to the attrition rates (see figure 5), the intervention sessions consisted of 63 students while the four control groups comprised 143. 21 volunteered to take part in the IIS category and 42 volunteered to participated in the GIS. For those in the control groups, 32 and 39 participants were randomly selected to participate in the NIG and WLS categories respectively. The possible number of participants from the Qatar University Counselling Centre (BAU group) was 11. Those students were already seeking counselling services and committed to participating. The remaining 61 students were placed in the PPL group since they expressed interest in the content of the lecture. Taking into account the participants' attrition rate, the finalised number of participants analysed was 133 with a mean age of 20.91 ($SD = 2.36$). Of the final 133 participants, 71% were females and 29% were males; this ratio reflects the female to male enrollment ratio at Qatar University.

Ethical compliance approval

Ethical compliance approval was initially granted from the Institutional Review Board of Qatar University (See Appendix W). Qatar University's Institutional Review Board, under the directives of Ministry of Public Health (MOPH), was formed as an independent committee under research compliance in September of 2011. All research conducted on human subjects must be submitted to QU-IRB for ethical approval. Qatar University Institutional Board hereby affirmed its commitment for being dedicated to implementing all the guidelines, regulations and policies set by the MOPH, aimed towards the protection of human subjects in research. It ensured that all human subject research conducted or supported by QU faculty, staff or students, received a proper IRB review as appropriate (Qatar University, 2019). Final ethical compliance approval was obtained from the School of Psychology Research Ethics Committee (SOPREC) at the University of Lincoln (See Appendix W). The SOPREC oversees the principles and practices of ethical research conduct across the University, specifically the Human and Non-Human Research Ethics Committees. It works in consensus with the Research Committee to ensure that the Human/Non-Human Research Ethics Committees are supported to implement, monitor, and report on the ethical research conduct in their respective disciplines (University of Lincoln, 2019).

Figure 5
Number of Participants



Instruments

The instruments that were used in this study are as follows:

- *The Satisfaction with Life Scale.* The Satisfaction with Life Scale (SWLS) is a 5-item scale that assesses the cognitive dimension of subjective wellbeing (Diener et al., 1985). Participants were asked to evaluate their satisfaction with life as a whole (e.g., “I am satisfied with my life”) indicating their degree of agreement with each item on a 7-point scale ranging from 1 (strongly disagree) to 7 (strongly agree). The SWLS has good psychometric properties (e.g., internal consistency $\alpha = 0.74$) and has been extensively used (Pavot & Diener, 2008).
- *The Positive and Negative Affect Schedule.* The Positive and Negative Affect Schedule (PANAS) is a 20-item scale that assesses the affective dimension of subjective wellbeing (Watson, Clark, & Tellegen, 1988). The PANAS consists of two subscales (i.e., Positive Affect-PA and Negative Affect-NA). Each of the two subscales comprises 10 descriptors of positive affect (e.g., “inspired”) and negative affect (e.g., “irritable”). Participants were asked to indicate the degree to which they have felt a certain affect in the past few days by rating the relevant descriptors on a 5-point scale ranging from 1 (very slightly or not at all) to 5 (extremely). The PANAS has been reported to have good psychometric properties (internal consistency reliability for the PA $\alpha = .88$ and for the NA $\alpha = .87$) (Leue & Beauducel, 2011; Crawford & Henry, 2004).
- *Global Assessment of Character Strengths-24:* This Global Assessment of Character Strengths-24 (GACS-24) questionnaire asks participants to describe aspects of their personality. The first page of the questionnaire contains 24 elements of personality. On the second page, participants were asked questions about each of those elements by

indicating their degree of agreement with each item on a 7-point scale ranging from 1 (very strongly disagree) to 7 (very strongly agree). The average internal consistency reliability of the GACS-24 was noted to be $\alpha = .78$ (McGrath, 2017).

Procedure

An email invitation was sent out to the 1336 students who participated in the initial study to seek their participation in the second study. 206 students positively responded and indicated their willingness to contribute. Approval to use all instruments for this study was sought from the original authors. All instruments were translated to Arabic and then back-translated to English by bilingual psychologists. Even though the instruments were available in the Arabic language, it seemed as though it was necessary to go forward with the translation and back-translation to double-check the conceptual and linguistic equivalences across both Arabic and English. The final “Arabic” version was piloted, and after receiving IRB approval from the Research Office at Qatar University, the final version of the three instruments was administered to 206 students enrolled at Qatar University. The participants received detailed instructions and clarifications by the researcher about the instruments. The participants were provided with informed consent sheets and were requested to complete a demographics information sheet in addition to the three questionnaires. This researcher was responsible for collecting all research protocol materials from participants, including questionnaires, demographic information, and informed consent sheets. Participants were placed in either the intervention groups or control groups.

Intervention Groups: Intervention groups consisted of individual intervention sessions (IIS) and group intervention sessions (GIS). Prior to the start of the strengths-based intervention, students

in both groups participated in an Intake Interview, rated their top, signature strengths after completing the GACS, and completed the pre-tests for the SWLS and PANAS. All sample participants took part in the same number of intervention sessions (four) that spanned over one-month period, after which they completed post-tests for the SWLS and PANAS. Post-tests were again conducted after a one month, three months, six months, and one-year follow ups for those in the Individual Intervention Sessions in which 9 students out of the original 13 participated in. The treatment plan for the four counselling sessions was based on Ryan Niemiec's 2018 manual, "Character Strengths Interventions: A Field Guide for Practitioners." The four intervention sessions were structured as follows (More detail about the sessions and their respective activities was provided in Chapter 5):

Session 1: The objective for session one was to help participants become aware of their character strengths.

Session 2: The objective for session 2 was to get participants to use their character strengths.

Session 3: The objective of session three was to make meaning out of the character strengths' use and reflect on how to become engaged in the process of finding meaning and reaching one's goals.

Session 4: The objective for this session was to help participants set their goals and chart ways they can achieve them.

Control Groups: Control groups consisted of the following four types:

1. Non-intervention group (NIG): In this group, participants completed all the pretest and posttest questionnaires.

2. Business-as-usual group (BAU): Participants in this group were attending counselling sessions at Qatar University Counselling Centre. They completed all the pretest and posttest questionnaires but didn't receive the intervention.
3. Waiting List group (WLS): This group of participants was informed that they would be included in a wait list to participate in counselling sessions whose goal was to promote wellbeing and make practical use of their character strengths. They completed all the pretest and posttest questionnaires.
4. Positive psychology lecture group (PPL): This group of participants attended a two-part, lecture series on positive psychology: The first part of an introduction to the field of positive psychology and its relationship to life satisfaction and wellbeing. The second part was the application of positive psychology to diverse contexts (e.g., clinical, counselling, workplace, sports, ...etc.). They completed all the pretest and posttest questionnaires.

Data analysis was performed with the use of the Statistical Package for Social Sciences (SPSS) version 24.0 for Windows. The researcher first computed descriptive statistics on the background (demographic) variables for the participants whose questionnaires were used for analysis. A printout of the raw data, along with means, standard deviations, sample sizes, and distributions for unusual values or incorrect sample sizes was checked for errors that might have occurred during data entry. Internal consistency reliability analyses of the SWLS, PANAS, and GACS questionnaires were calculated.

Results

Initially, 206 students signed up to participate in this study (see Table 8). After attrition, 131 participants remained throughout the entire study (see Table 9).

Table 8
Initial Numbers of Participants in Intervention and Control Groups

		Intervention & Control Group Types						Total
		ICS	GIS	PPL	BAU	NIG	CWL	
Gender	Females	15	24 (5 groups) 4G: 5 1G: 4	51	11	19	22	142
	Males	6	18 (4 groups) 3G: 5 1G: 3	10	0	13	17	64
Total		21	42	61	11	32	39	206

Table 9
Final Numbers of Participants in Intervention and Control Groups

		Intervention & Control Group Types						Total
		ICS	GIS	PP L	BAU	NIG	CWL	
Gender	Females	10	17 (4 groups) 3G: 4 1G: 5 (1 group canceled)	37	5	10	14	93
	Males	3	13 (3 groups) 2G: 4 1G: 5 (1 group canceled)	4	0	6	12	38
Total		13	30	41	5	16	26	131

43% of the participants took part in the Intervention Groups (13% in Individual Intervention Sessions and 30% in Group Intervention Sessions). The remaining 88 students participated in 4

non-intervention or control groups—41% in the positive psychology lecture group, 5% represented the students who were attending the Counselling Centre Sessions at Qatar University Counselling Centre, 16% were in the non-intervention group, and the final 26% were in the Control Waiting List category.

Internal consistency reliability analyses for the SWLS, PANAS, and GACS were as follows: SWLS ($\alpha = .79$); PANAS [PA ($\alpha = .81$); NA ($\alpha = .78$)]; GACS ($\alpha = .83$). Table 10 highlights the mean scores for the pretests and posttests of the SWL and PANAS. Participants in the individual intervention sessions (IIS) attained higher means for the satisfaction with life and positive affect and lower means for the negative affect as compared to the rest of participants. Moreover, students who participated in individual intervention sessions reported higher scores in satisfaction with life, positive affect, and lower scores in negative affect when compared with their counterparts in the group intervention sessions.

Table 10
SWLS and PANAS Pretest and Posttest Means by Intervention and Non-Intervention Types

Intervention / Non-Intervention Type	SWLS Pretest Mean	SWLS Posttest Mean	Positive Affect Pretest Mean	Positive Affect Posttest Mean	Negative Affect Pretest Mean	Negative Affect Posttest Mean
IIS (Individual Intervention Sessions)	4.15	6.23	4.92	6.38	2.92	2.62
GIS (Group Intervention Sessions)	4.90	5.00	5.47	5.10	2.70	2.73
PPL (Positive Psych Lecture)	5.56	5.66	6.00	6.17	2.02	2.15
BAU (Business as Usual)	3.40	4.40	4.20	4.80	3.20	3.40
NIG (Non-Intervention Group)	4.69	4.94	5.13	5.50	3.06	3.13
WLS (Waiting List)	5.23	5.12	5.19	5.48	2.04	2.68
Total	5.02	5.32	5.44	5.68	2.44	2.60

All participants in the study showed moderate enhancement in their character strengths as noted in the mean difference between the GACS-24 pretest and posttest scores (See Table 11).

Table 11
GACS-24 Pre and Posttest Total Mean Scores for All Participants

<i>GACS-24 Subscales</i>	<i>Pretest</i>	<i>Posttest</i>
<i>Creativity</i>	4.50	4.95
<i>Curiosity</i>	4.94	5.31
<i>Judgement-Critical Thinking</i>	4.80	5.12
<i>Love of learning</i>	5.06	5.23
<i>Perspective-Wisdom</i>	4.92	5.23
<i>Bravery-Courage</i>	4.53	4.93
<i>Perseverance</i>	4.90	5.26
<i>Honesty</i>	5.64	5.72
<i>Zest</i>	4.78	5.25
<i>Love</i>	5.11	5.14
<i>Kindness</i>	5.53	5.56
<i>Social intelligence</i>	5.13	5.33
<i>Teamwork</i>	5.05	5.28
<i>Fairness</i>	5.35	5.58
<i>Leadership</i>	4.94	5.05
<i>Forgiveness-Mercy</i>	5.45	5.54
<i>Humility-Modesty</i>	5.60	5.73
<i>Prudence</i>	5.19	5.13
<i>Self-regulation</i>	4.74	4.82
<i>Appreciation of beauty and excellence</i>	5.18	5.38
<i>Gratitude</i>	5.47	5.41
<i>Hope</i>	5.29	5.43
<i>Humor</i>	4.90	5.13
<i>Spirituality-Sense of Meaning</i>	5.63	5.75

Notable boost in character strengths was only reported for the participants in the Individual Intervention Sessions (IIS) intervention as shown in Table 12.

Table 12

GACS-24 Pre and Posttest Mean Scores Among the Individual Intervention Sessions (IIS) Cohort

<i>GACS-24 Subscales</i>	<i>IIS Pretest</i>	<i>IIS Posttest</i>
<i>Creativity</i>	4.08	5.69
<i>Curiosity</i>	5.23	6.31
<i>Judgement-Critical Thinking</i>	4.62	5.77
<i>Love of learning</i>	4.92	6.54
<i>Perspective-Wisdom</i>	4.38	5.69
<i>Bravery-Courage</i>	3.69	6.08
<i>Perseverance</i>	4.00	6.23
<i>Honesty</i>	5.15	6.54
<i>Zest</i>	4.31	6.31
<i>Love</i>	4.69	6.38
<i>Kindness</i>	5.69	6.54
<i>Social intelligence</i>	5.31	6.31
<i>Teamwork</i>	4.77	6.38
<i>Fairness</i>	5.46	6.31
<i>Leadership</i>	5.08	6.23
<i>Forgiveness-Mercy</i>	4.92	6.15
<i>Humility-Modesty</i>	5.46	6.23
<i>Prudence</i>	5.31	6.08
<i>Self-regulation</i>	4.77	6.15
<i>Appreciation of beauty and excellence</i>	5.08	6.08
<i>Gratitude</i>	5.38	6.62
<i>Hope</i>	5.15	6.31
<i>Humor</i>	5.31	5.62
<i>Spirituality-Sense of Meaning</i>	5.62	6.31

Analysis of Variance (ANOVA) showed a significant effect related to the Intervention Type on the SWLS Pretest Score. No main effects were noted for either age or gender (See Table 13).

Table 13

ANOVA: Intervention Type and SWLS Pretest Score

Source	df	Mean Square	F	Sig.
Corrected Model	50	2.479	1.811	.009
Intercept	1	1242.164	907.533	.000
Intervention Type	5	6.530	4.771	.001
Age	7	1.393	1.018	.426
Gender	1	3.083	2.252	.138

For investigating the impact of the intervention, a series of Analysis of Covariance (ANCOVA) analyses was conducted with the SWLS-scores, Positive Affect-scores, Negative Affect-scores of the posttest as dependent variables and those at the pretest as covariates (See Tables 14-16).

The rationale for using ANCOVA is that the effects of the predictor variables (i.e., SWLS Pretest, Positive Affect Pretest, and Negative Affect Pretest) on the dependent variables (i.e., SWLS Posttest, Positive Affect Posttest, and Negative Affect Posttest) are portrayed more precisely when the impact of the dependent variables as depicted by the respective covariates is even throughout the intervention condition.

Table 14

Dependent Variable: SWLS Posttest Score

Source	df	Mean Square	F	Sig.
Corrected Model	6	10.053	7.627	.000
Intercept	1	87.370	66.290	.000
SWLSPRE	1	34.191	25.941	.000
Intervention Type	5	5.313	4.031	.002

Table 14 shows the results from the ANCOVA procedure, which was used to investigate the main and interactional effects of the Intervention Type on the SWLS Posttest measure while controlling for the effects of the SWLS Pretest. The SWLS Pretest measure is treated as the covariate, meaning that it was intended to co-vary with the SWLS Posttest. The ANCOVA test shows that there was a significant effect of the intervention type ($p < .005$) on the SWL Posttest.

Table 15 shows the results from the ANCOVA procedure, which was used to investigate the main and interactional effects of the Intervention Type on the Positive Affect Posttest measure while controlling for the effects of the Positive Affect Pretest (PAPRE). The Positive Affect Pretest measure is treated as the covariate, meaning that it was intended to co-vary with the Positive Affect Posttest. The ANCOVA test result shows that there was a significant effect of the

Table 15
Dependent Variable: Positive Affect Score-Posttest

Source	df	Mean Square	F	Sig.
Corrected Model	6	14.694	15.282	.000
Intercept	1	67.655	70.362	.000
PAPRE	1	56.354	58.609	.000
Intervention Type	5	4.965	5.163	.000

intervention type ($p < .001$) on the Positive Affect Posttest.

Table 16
Dependent Variable: Negative Affect Score Posttest

Source	df	Mean Square	F	Sig.
Corrected Model	6	12.706	14.342	.000
Intercept	1	24.160	27.271	.000
NAPRE	1	59.489	67.150	.000
Intervention Type	5	1.410	1.592	.167

Table 16 shows the results from the ANCOVA procedure, which was used to investigate the main and interactional effects of the Intervention Type on the Negative Affect Posttest measure while controlling for the effects of the Negative Affect Pretest (NAPRE). The Negative Affect Pretest measure is treated as the covariate, meaning that it was intended to co-vary with the Negative Affect Posttest. The ANCOVA test result shows that there was a significant effect of the Negative Affect Pretest ($p < .001$) on the Negative Affect Posttest. There was no significant effect of intervention type on the Negative Affect Posttest.

Furthermore, a multivariate analysis procedure with power analysis was conducted to investigate the test of between subjects effects comparing the intervention and control groups on the pretests and posttest scores of the SWLS and PANAS. Significant differences were noted between the Intervention Type and Pretest and Posttest Scores on the SWLS and PANAS measures and power values ranged between .76 and .97 (See Table 17).

Table 17
Multivariate Analysis: Test of Between Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Observed Power ^a
Intervention Type	SWLS Pretest Score	37.865	5	7.573	4.813	.000	.163	.976
	SWLS Posttest Score	26.126	5	5.225	3.301	.008	.117	.885
	Positive Affect Score-Pretest	28.151	5	5.630	3.151	.010	.113	.868
	Positive Affect Score-Posttest	31.809	5	6.362	4.518	.001	.154	.967
	Negative Affect Score Pretest	26.981	5	5.396	4.211	.001	.145	.954
	Negative Affect Score Posttest	16.744	5	3.349	2.465	.036	.090	.760

^a: Computed using alpha = .05

Multiple comparisons with Post Hoc analyses were conducted to investigate the differences between all interventions against each other and against control groups on the SWLS and PANAS Posttest measures (See Table 18).

Table 18
Multiple Comparisons: Post Hoc Tests

Dependent Variable	(I) Intervention Type	(J) Intervention Type	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
SWLS Posttest Score	IIS	GIS	1.23*	.418	.004	.40	2.06
		PPL	.57	.400	.156	-.22	1.36
		BAU	1.83*	.662	.007	.52	3.14
		NIG	1.29*	.470	.007	.36	2.22
		WLS	1.11*	.430	.011	.26	1.96
	GIS	IIS	-1.23*	.418	.004	-2.06	-.40
		PPL	-.66*	.302	.031	-1.26	-.06
		BAU	.60	.608	.325	-.60	1.80
		NIG	.06	.390	.873	-.71	.83
		WLS	-.12	.341	.725	-.79	.55
Positive Affect Score-Posttest	IIS	GIS	1.28*	.394	.001	.50	2.06
		PPL	.21	.378	.572	-.53	.96
		BAU	1.58*	.624	.012	.35	2.82
		NIG	.88*	.443	.048	.01	1.76
		WLS	.90*	.406	.028	.10	1.71
	GIS	IIS	-1.28*	.394	.001	-2.06	-.50
		PPL	-1.07*	.285	.000	-1.64	-.51
		BAU	.30	.573	.602	-.83	1.43
		NIG	-.40	.367	.278	-1.13	.33
		WLS	-.38	.321	.239	-1.02	.26
Negative Affect Score Posttest	IIS	GIS	-.12	.387	.761	-.88	.65
		PPL	.47*	.371	.208	-.27	1.20
		BAU	-.78*	.613	.203	-2.00	.43
		NIG	-.51*	.435	.244	-1.37	.35

GIS	WLS	-.06*	.399	.871	-.85	.72
	IIS	.12	.387	.761	-.65	.88
	PPL	.59	.280	.038	.03	1.14
	BAU	-.67	.563	.239	-1.78	.45
	NIG	-.39	.361	.280	-1.11	.32
	WLS	.05	.316	.866	-.57	.68

* The mean difference is significant at the .05 level

Significant mean differences between the Individual Intervention Sessions (IIS) group and the Group Intervention Sessions (GIS) participants, Business-as-usual (BAU) sample, Non-intervention group (NIG), and the Waiting List (WLS) cohort were observed on both the SWLS Posttest and Positive Affect Posttest measures. Likewise, a significant mean difference was noted between the GIS and PPL group on the SWLS Posttest and Positive Affect Posttest measures. Significant mean differences between the Individual Intervention Sessions (IIS) intervention and the Positive Psychology Lecture (PPL) group, Business-as-usual (BAU) cohort, Non-intervention group (NIG), and Waiting List (WLS) were noted on the Negative Affect Posttest measure. No significant mean differences were observed between participants in the GIS and their counterparts in all other conditions on the Negative Affect Posttest measure.

Nine students (7 females and 2 males) out of the original 13 who participated in the Individual Intervention Sessions participated in one-month, three-months, six-months, and one-year follow up sessions. Participants were encouraged to brainstorm ideas about how to maintain the progress they achieved and to always remind themselves of their strengths through their lives. Six of them stated that they benefited from putting a reminder similar to the one they explored during the very first homework session, and they set it up as a frequent reminder that rings once each day, week, or month. When the alarm would ring, they thought of themselves between each reminder and what strengths they had been using, which strengths they wanted to

increase their usage of, and which additional strengths they thought they needed to integrate in their lives. Five students shared that they improved their interpersonal relationships with friends and relatives, and that they were focusing more on the feedback they received about their strengths. Three students relied on their creative talent when they hung posters and picture frames with their character strengths in their bedrooms or put them as a background on their smartphones or computers, which served as constant reminders about their signature strengths. Results from the SWLS and PANAS, which the nine students completed at the end of the follow up sessions, revealed consistent and slightly higher mean scores as compared to those obtained from the original SWLS and PANAS Posttests.

Discussion

Strengths-based intervention activities were altered according to participants' needs especially in the individual intervention sessions. It was easier to follow the character strengths intervention plan with participants in the group intervention sessions because it was more generic; however, in the individual intervention sessions, it was more personal. During the Individual Intervention Sessions, the strengths-based intervention plan was flexible in a way that the activity could be adjusted to make it seem natural in the context discussed in the session. Sometimes, some activities were delayed to the following meeting because students needed to feel listened to specially in the first session. Participants in both the individual intervention and group intervention sessions seemed to have benefited the most from the interventions in terms of enhancing their satisfaction with life and wellbeing. At the beginning of the sessions, some students didn't fully understand what some strengths meant, which might have contributed to them attaining a lower score in the pre-test. Through the strengths-based intervention, clients

were well educated about what each strength meant, and they showed a strong commitment to being fully engaged and excited about taking part in the strengths-based intervention. This most likely contributed to their achieving consistently higher mean scores in the posttests. When students struggled rating themselves in each strength, they were asked to think what a close friend or a family member, who knew them, would say about them in that matter. It was easier for students to report what would others think of them, but they would then discuss how true or false other people's opinions about them were, which eventually led to forming an accurate perspective/opinion about themselves in the particular strength discussed. When students came back to the following session, they were asked about their week, and they always mentioned the homework, which served to open a window of opportunity to talk about it as an activity and made it easier to move to another activity within the session context. This helped the students to be in the "mood" to work on the character strengths activities. Some students didn't seem to be "the homework type," but they still completed it during the session, which appeared to be their attempt to show their commitment to the counselling relationship and to achieve their goals of therapy. Sometimes, it appeared as a gesture or sign of appreciation and respect to the counselor.

Findings from the current study corroborate those from previous ones. For instance, students who participated in character strengths-based activities attained higher life satisfaction than their counterparts who did not participate in the exercises (Proctor et al., 2011). Positive psychological interventions in general, and character strengths-based activities specifically, have been demonstrated to lead to increased happiness and wellbeing among both adults and youth (Seligman et al., 2009; Sin & Lyubomirsky, 2009; Seligman et al., 2005). Statistical analyses showed that change in life satisfaction from pre- to post-test was considerably higher among the

experimental condition than that of the comparison one. Besides, the adolescent cohort who took part in the programme achieved higher scores on PA and self-esteem, and lower scores on NA at post-test than their peers in the comparison condition who did not participate in the activities (Proctor et al., 2011). For a summary of chapter's six main findings, please see figure 6 below:

Figure 6

Summary of Main Findings in Chapter 6

<p>Aim</p> <p>Incorporate a character strengths-based intervention into a counselling programme to enhance various aspects of participants' wellbeing.</p> <p>Assess the effectiveness of the strengths-based intervention in individual-based and group-based counselling settings.</p>		
<p>Population</p> <p>206 undergraduate students from Qatar University.</p>	<p>Methodology</p> <p>The strengths-based intervention was based on the following four sessions:</p> <p>Session 1: Help participants become aware of their Character Strengths.</p> <p>Session 2: Get participants to use their Character Strengths.</p> <p>Session 3: Make meaning out of the character strengths' use and reflect on how to become engaged in the process of finding meaning and reaching one's goals.</p> <p>Session 4: Help participants set their goals and chart ways they can achieve them.</p>	<p>Findings</p> <p>Participants in the individual-based intervention achieved higher means for the satisfaction with life and positive affect and lower means for the negative affect as compared to the rest of participants.</p> <p>Participants in the individual-based intervention attained higher scores in satisfaction with life, positive affect, and lower scores in negative affect when compared with their counterparts in the group-based intervention.</p> <p>Participants in the individual-based intervention reported more improvement in character strengths in comparison to their peers in the group-based intervention.</p>

Limitations

Even though this study provided an innovative perspective into the role of character-strengths intervention in counselling, some limitations should be taken into account when

interpreting its results. First, all of the participants were undergraduate students at Qatar University, which suggests that perhaps there was already a previous motivation or predisposition for participating in the study. Therefore, it would be interesting to replicate these findings with different populations, such as employees working in public and private sectors in Qatar, high school students, military personnel, and healthcare professionals. Second, this investigation used the PANAS to indicate the affective component of subjective wellbeing. There seems to be evidence for the validity of the PANAS as a measure of subjective wellbeing (Crawford & Henry, 2004), negative affect was related to lower levels of happiness (Pelechano et al., 2013), and the PANAS has often been used in studies requiring frequent repeated assessments of affect (e.g., Brose et al., 2015). However, it is plausible that using various measures, other findings might have surfaced. Accordingly, even though the PANAS was worded to survey daily wellbeing levels, there are considerable variations of wellbeing over a day, which the design of this study could not seize. Third, one of the four control groups (Business-as-usual) initially consisted of 11 participants, but then dropped to 5. A couple of reasons that might help explain this low number compared to the relatively higher ones in the other three control groups are as follows:

1. From a cultural stance, there is still stigma attached to psychological counselling and therapy as well as to those seeking it. Even though students who attend the SCC at Qatar University are cognisant of the confidentiality and anonymity principles related to the counselling profession, some still worry that “others” might learn bits of information about aspects of their very personal lives.

2. It is possible that participants from all control groups might have felt overwhelmed for being invited to take part in this study, especially if they had to meet other academic demands and commitments related to their university studies.

The character strengths intervention included in this study did not use random sampling to obtain their intervention sample. Participants had volunteered to participate either in the individual or group counselling conditions. Although the finding is promising, further research would be required to generalise it to the entire population.

This chapter detailed the purpose, methodology, results, discussion, and limitations related to the implementation of the strengths-based intervention, which relied on integrating mindfulness, empowerment, and character strengths in individual and group counselling settings with the aim of enhancing participants' wellbeing. The strengths-based intervention was grounded on Niemiec's (2018b) character strengths model. Individual and group interventions were particularly effective relative to other groups, and participants in the individual counselling condition seemed to have benefited the most. Overall, these findings for strengths-based interventions in Qatar are promising.

CHAPTER 7. DISCUSSION

The core of the current thesis revolved around two major, empirical projects and their underlying investigations. The first part aimed to validate the Qatari version of the VIA-IS, and examine correlations between character strengths and indices of wellbeing. The second part aimed to assess the effectiveness of a strengths-based intervention, in individual and group counselling modalities, whose theoretical underpinning is rooted in mindfulness, empowerment, and character strengths interventions (Niemiec, 2018b).

The validation of the Qatari version of the VIA-IS involved a robust, translation process including the translation of the initial English version of the VIA-IS (120) into Arabic relying on back-translation methodology. The bilingual psychologists at Qatar University blindly translated the VIA-120 from the original language (English) to the target language (Arabic). Then, they independently back-translated the questionnaire from the target language (Arabic) to the original language (English). Afterwards, they compared the two versions of the VIA-120 (original language and back-translated version) for concept equivalence. After the translation and back-translation processes were completed, 51% of satisfactory equivalence was achieved, which suggests that there weren't any changes applied to the 61 Arabic items that were initially translated and available through the VIA Institute. 1336 undergraduate students from Qatar University completed the finalised, Arabic VIA-120. Exploratory and confirmatory factor analyses revealed the following, four-factor solution:

1. Wisdom and Knowledge Strengths comprise creativity, love of learning, open-mindedness, perspective, and prudence.
2. Humanity and Justice Strengths include authenticity, kindness, fairness, teamwork, forgiveness, modesty, and appreciation of beauty and excellence.
3. Embracing Life Strengths consist of curiosity, zest, love, self-regulation, hope, and spirituality.
4. Emotional Strengths encompass bravery, social intelligence, leadership, gratitude, and humour.

Participants also completed the Satisfaction with Life Scale and Positive Affect Negative Affect Schedule measures in order to evaluate the convergent validity of the Arabic version of the VIA-IS. Significant correlations with life satisfaction were noted. In terms of the relation between character strengths and affective components of wellbeing, all strengths were found to be significantly and directly related to positive affect. Twenty out of the Twenty-four character strengths were significantly related to negative affect. Open-mindedness, modesty, appreciation of beauty and excellence, and humour were not found to be significantly related to negative affect.

Findings from the first project revealed that the Arabic VIA-IS met psychometric standards for reliability. The 24 character strengths subscales indicated satisfactory internal consistency as well acceptable, corrected item-subscale correlations. These psychometric characteristics are in line with findings from Western and Eastern studies. Gaining knowledge on how the 24 VIA character strengths are connected to each other in a comprehensive, structural paradigm, helps to depict the number of qualities that are required to explicate virtuous character.

The current, four-factor solution did not replicate the initial, five-factor model initially proposed by Peterson and Seligman (2004). In addition, the relationship between the 24 character strengths did not reveal a factor structure that is compatible with their classification under six main virtues. This departure seems to provide additional support to the empirical evidence (e.g., Macdonald et al., 2008) against the six virtues paradigm. Thus, the extant results may be essential in terms of developing and improving the original VIA classification. The Arabic-Qatari version of the VIA-IS proved to be a valid instrument to assess the character strengths as proposed by the VIA classification. Studies relying on exploratory factor analyses have consistently identified 3–5 factors. This seems to support the fact that while there are similarities in character strengths across various cultures, each cultural setting may be unique in terms of the nature of dimensionality under which certain character strengths are grouped. The significant correlations found with the life satisfaction and positive and negative affect constructs were essentially the same as those attained in past studies. These findings seem to be unwavering across different cultures and languages as well as corroborate the construct validity to the Arabic-Qatari version of the VIA-IS. The correlates of the Arabic-Qatari version of VIA-IS with life satisfaction corroborated the findings of past studies. Hope, curiosity, zest, gratitude, and spirituality were strongly related to life satisfaction. However, the following strengths were noted to be weakly correlated with life satisfaction: Bravery, humour, modesty, fairness, and appreciation of beauty and excellence. In terms of the Positive and Negative Affect Schedule, most of the VIA-IS subscales were found to be positively related to positive affect and negatively linked to negative affect. Moreover, the significant positive correlations of strengths with positive affect were in general more notable than the significant correlations of strengths with negative affect. These

findings seem to be congruent with the outcomes of two research studies, which revealed positive correlations between dispositional positive emotions and character strengths (Azanedo et al., 2014; Gusewell & Ruch, 2012). In a recent investigation examining the relationship between emotional intelligence, positive affect and VIA's virtues and character strengths, Ros-Morente et al. (2018) found that character is associated with emotional abilities and positive affect, revealing that some strengths and virtues consistently appear to produce higher correlations than others. The current investigation also demonstrated that the strengths of zest, curiosity, creativity, and hope had the highest, positive correlations with positive affect and the highest, negative correlations with negative affect at the same time, which is in line with previous investigations (e.g., Azanedo et al., 2014; Littman-Ovadia & Lavy, 2012).

The second project aimed to evaluate the effectiveness of the strengths-based intervention in individual counselling and group counselling settings. The researcher sought to integrate a character strengths-based intervention into a counselling programme to boost different aspects of participants' wellbeing. The goal was to assess the value of a counselling intervention whose main principles are founded in Niemiec's (2018b) character strengths approach. The latter relied on mindfulness, empowerment, and character strengths interventions that are culturally, socially, and educationally most appropriate to the Qatari culture and Qatar National Vision 2030, which emphasises empowering and equipping citizens with the necessary tools to achieve their best potential as well as learn how to acknowledge and utilise their character strengths to lead more fulfilling and happier lives. 133 undergraduate students from Qatar University participated in the study. 43 volunteered to take part in two intervention groups (individual intervention sessions [IIS] and group intervention sessions [GIS]), and 88 were assigned to four control groups (Non-

intervention group [NIG], business-as-usual [BAU] group, waiting list [WLS] group, and positive psychology lecture [PPL] group). Ethical compliance approval was granted from both the Institutional Review Board of Qatar University and the School of Psychology Research Ethics Committee (SOPREC) at the University of Lincoln.

Participants were provided with informed consent sheets and were requested to complete a demographics information sheet in addition to the SWLS, PANAS, and Global Assessment of Character Strengths-24 (GACS-24) questionnaires. Participants were assigned to either the intervention groups or control groups. Those in the intervention group condition participated in the individual intervention sessions (IIS) and group intervention sessions (GIS). Prior to the start of the strengths-based intervention, both cohorts completed the Intake Interview, assessed their signature strengths after completing the GACS, and did the pre-tests for the SWLS and PANAS. They participated in four intervention sessions that extended over one-month period, after which they completed post-tests for the SWLS and PANAS. Post-tests were completed again after a one month, three months, six months, and one-year follow ups. The objectives of the four intervention sessions were to help participants become aware of their character strengths, get them to use their character strengths, make meaning out of the character strengths' use and reflect on how to become engaged in the process of finding meaning and reaching one's goals, and finally assist participants with establishing their goals and map out ways they can achieve them. Participants in the control groups were assigned to the following four conditions: (a) Non-intervention group (NIG): In this group, they completed all the pretest and posttest questionnaires, (b) Business-as-usual group (BAU): Students in this group were attending counselling sessions at Qatar University Counselling Centre. They completed all the pretest and

posttest questionnaires but didn't receive the intervention, (c) Waiting List group (WLS): This group of participants was informed that they would be included in a wait list to participate in counselling sessions whose goal was to promote wellbeing and make practical use of their character strengths. They completed all the pretest and posttest questionnaires, and (d) Positive psychology lecture group (PPL): This group of participants attended a two-part, lecture series on positive psychology: The first part of an introduction to the field of positive psychology and its relationship to life satisfaction and wellbeing. The second part was the application of positive psychology to diverse contexts (e.g., clinical, counselling, workplace, sports, ...etc.). They completed all the pretest and posttest questionnaires.

Higher means for the satisfaction with life and positive affect and lower means for the negative affect were noted for participants in the individual intervention sessions as compared to the rest of participants. Participants in individual intervention sessions reported higher scores in satisfaction with life, positive affect, and lower scores in negative affect when compared with their counterparts in the group intervention sessions. All participants in the study showed moderate enhancement in their character strengths as noted in the mean difference between the GACS-24 pretest and posttest scores. Nonetheless, significant improvement in character strengths was only reported for the cohort in the Individual Intervention Sessions condition. A main effect related to the Intervention Type on the SWLS Pretest Score was revealed. No significant effects were noted for either age or gender. Analysis of Covariance analyses were performed with the SWLS-scores, Positive Affect-scores, Negative Affect-scores of the posttest as dependent variables and those at the pretest as covariates in order to assess the impact of the intervention. Moreover, Furthermore, a test of between subjects effects comparing the

intervention and control groups on the pretests and posttest scores of the SWLS and PANAS revealed significant differences between the Intervention Type and Pretest and Posttest Scores on the SWLS and PANAS measures. Finally, differences between all interventions against each other and against control groups on the SWLS and PANAS Posttest measures were tested through multiple comparisons with Post Hoc analyses. Significant mean differences were found between the Individual Intervention Session group and the Group Intervention Session participants, Business-as-usual sample, Non-intervention group, and the Waiting List cohort on the SWLS and Positive Affect Posttests. Similarly, a main difference was observed between the Group Intervention Session and Positive Psychology Lecture group on the SWLS and Positive Affect Posttests. Significant mean differences were reported on the Negative Affect Posttest measure between the Individual Intervention Sessions intervention and the Positive Psychology Lecture cohort, Business-as-usual cohort, Non-intervention group, and Waiting List participants.

The outcome of the initial investigation provides useful data about the character strengths that are present in the Qatari population especially their “signature” strengths. Such information serves as a standard and paradigm for planning future research initiatives on distinct dimensions of psychological functioning and mental health, such as clinical practice and counselling (Duckworth, Steen, & Seligman, 2005; Harris, Thoresen, & Lopez, 2007), teacher training programmes (Gradisek, 2012), educational reform (Duckworth, Tsukayama, & Patrick, 2014; Weber, Wagner, & Ruch, 2016), and organisational settings (Harzer & Ruch, 2015). These schemes are well-matched with the first two objectives of the Qatar National Research Strategy Pillar (Social Sciences, Arts, and Humanities): Developing a knowledge base in science of learning and families, as well as the Human Development and Social Development outcomes of

Qatar National Vision 2030 (General Secretariat for Development Planning, 2019). The findings of the second investigation, which revealed a relationship between strengths use, life satisfaction, subjective wellbeing, and endorsement of signature strengths, further augments a cross-cultural dimension to the existing literature on character strengths and wellbeing. The results therein present recommendations to plan imminent investigations based on longitudinal designs so as to assess the long-term effects and stability of strengths-based counselling as well as the application of character, strengths-based exercises to diverse realms including counselling, educational, organisational, and clinical settings. Results from such interventions whose objectives is to foster people's wellbeing and life satisfaction are likely serve to curtail the various psychosocial challenges that are facing Qatari society. This research study set the groundwork for potential investigations of character-strengths counselling practice. It also served as an initial, empirical effort in the region to theoretically and practically validate the use of client strengths in the context of counselling in Qatar.

Implications

There are several implications related to this research project. For instance, the arduous process of translating the VIA-IS from English into Arabic strived to ensure the preservation of the syntactical, semantical, sociolinguistic, and psycholinguistic characteristics of the original items. Individuals interested in translating the VIA-IS into other languages might benefit from considering this methodology for undertaking the translation task in order to attain linguistic and conceptual equivalencies in the target language. Next, the information obtained related to the character strengths that are present in the Qatari population can serve as a starting point for designing future enterprises tapping distinct aspects of psychological functioning and wellbeing.

Such initiatives are encouraged and supported by various research grant institutions in Qatar, such as the National Priorities Research Program and the Doha International Family Institute. Moreover, the Qatari character strengths findings might encourage researchers, professionals, and academicians in the region to start investigating this topic in their own contexts. Finally, since participants in individual intervention sessions attained higher scores in satisfaction with life, positive affect, and lower scores in negative affect when compared with their counterparts in the group intervention sessions, the 1-1 interventions could be prioritised when the intention is to enhance the wellbeing of people.

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APPENDIX A: VIA 120 ENGLISH VERSION

The 120-item VIA Inventory of Strengths* (VIA-IS-120- VIA Institute for Character)

***NB.** These items are provided for the sake of the research proposal, the PL does not currently have the required permission from the VIA Institute to distribute the items for this project. He has received permission for other current research projects.

Below are 120 statements. Using the 1–5 scale below, indicate how like you the statement is:

- 5- Very Much Like Me
- 4- Like Me
- 3- Neutral
- 2- Unlike Me
- 1- Very Much Unlike Me

1. Being able to come up with new and different ideas is one of my strong points.
2. I have taken frequent stands in the face of strong opposition.
3. I never quit a task before it is done.
4. I always keep my promises.
5. I have no trouble eating healthy foods.
6. I always look on the bright side.
7. I am a spiritual person.
8. I know how to handle myself in different social situations.
9. I always finish what I start.
10. I really enjoy doing small favors for friends.
11. There are people in my life who care as much about my feelings and wellbeing as they do about their own.
12. As a leader, I treat everyone equally well regardless of his or her experience.
13. Even when candy or cookies are under my nose, I never overeat.
14. I practice my religion.
15. I rarely hold a grudge.
16. I am always busy with something interesting.
17. I am thrilled when I learn something new.
18. I like to think of new ways to do things.
19. No matter what the situation, I am able to fit in.
20. I never hesitate to publicly express an unpopular opinion.
21. I believe honesty is the basis for trust.
22. I go out of my way to cheer up people who appear down.
23. I treat all people equally regardless of who they might be.
24. One of my strengths is helping a group of people work well together even when they have their differences.
25. I am a highly disciplined person.
26. I always think before I speak.
27. I experience deep emotions when I see beautiful things.
28. At least once a day, I stop and count my blessings.
29. Despite challenges, I always remain hopeful about the future.

30. My faith never deserts me during hard times.
31. I do not act as if I am a special person.
32. I welcome the opportunity to brighten someone else's day with laughter.
33. I never seek vengeance.
34. I value my ability to think critically.
35. I have the ability to make other people feel interesting.
36. I must stand up for what I believe even if there are negative results.
37. I finish things despite obstacles in the way.
38. I love to make other people happy.
39. I am the most important person in someone else's life.
40. I work at my very best when I am a group member.
41. Everyone's rights are equally important to me.
42. I see beauty that other people pass by without noticing.
43. I have a clear picture in my mind about what I want to happen in the future.
44. I never brag about my accomplishments.
45. I try to have fun in all kinds of situations.
46. I love what I do.
47. I am excited by many different activities.
48. I am a true life-long learner.
49. I am always coming up with new ways to do things.
50. People describe me as "wise beyond my years."
51. My promises can be trusted.
52. I give everyone a chance.
53. To be an effective leader, I treat everyone the same.
54. I never want things that are bad for me in the long run, even if they make me feel good in the short run.
55. I have often been left speechless by the beauty depicted in a movie.
56. I am an extremely grateful person.
57. I try to add some humor to whatever I do.
58. I look forward to each new day.
59. I believe it is best to forgive and forget.
60. I have many interests.
61. When the topic calls for it, I can be a highly rational thinker.
62. My friends say that I have lots of new and different ideas.
63. I am always able to look at things and see the big picture.
64. I always stand up for my beliefs.
65. I do not give up.
66. I am true to my own values.
67. I always feel the presence of love in my life.
68. I can always stay on a diet.
69. I think through the consequences every time before I act.
70. I am always aware of the natural beauty in the environment.
71. My faith makes me who I am.
72. I have lots of energy.

73. I can find something of interest in any situation.
74. I read all of the time.
75. Thinking things through is part of who I am.
76. I am an original thinker.
77. I am good at sensing what other people are feeling.
78. I have a mature view on life.
79. I am as excited about the good fortune of others as I am about my own.
80. I can express love to someone else.
81. Without exception, I support my teammates or fellow group members.
82. My friends always tell me I am a strong but fair leader.
83. I always keep straight right from wrong.
84. I feel thankful for what I have received in life.
85. I know that I will succeed with the goals I set for myself.
86. I rarely call attention to myself.
87. I have a great sense of humor.
88. I rarely try to get even.
89. I always weigh the pro's and con's.
90. I stick with whatever I decide to do.
91. I enjoy being kind to others.
92. I can accept love from others.
93. Even if I disagree with them, I always respect the leaders of my group.
94. Even if I do not like someone, I treat him or her fairly.
95. As a leader, I try to make all group members happy.
96. I am a very careful person.
97. I am in awe of simple things in life that others might take for granted
98. When I look at my life, I find many things to be grateful for.
99. I have been told that modesty is one of my most notable characteristics.
100. I am usually willing to give someone another chance.
101. I think my life is extremely interesting.
102. I read a huge variety of books.
103. I try to have good reasons for my important decisions.
104. I always know what to say to make people feel good.
105. I may not say it to others, but I consider myself to be a wise person.
106. It is important to me to respect decisions made by my group.
107. I always make careful choices.
108. I feel a profound sense of appreciation every day.
109. If I feel down, I always think about what is good in my life.
110. My beliefs make my life important.
111. I awaken with a sense of excitement about the day's possibilities.
112. I love to read nonfiction books for fun.
113. Others consider me to be a wise person.
114. I am a brave person.
115. Others trust me to keep their secrets.
116. I gladly sacrifice my self-interest for the benefit of the group I am in.

- 117. I believe that it is worth listening to everyone's opinions.
- 118. People are drawn to me because I am humble.
- 119. I am known for my good sense of humor.
- 120. People describe me as full of zest.

APPENDIX B: VIA 120 ARABIC (ORIGINAL VERSION FROM THE VIA INSTITUTE)

1. قدرتي على التوصل لأفكار جديدة ومختلفة هي واحدة من نقاط قوتي
2. اتخذت مواقف متكررة لمواجهة معارضة قوية
3. أنا لا أترك مهمة أبداً قبل أن أنجزها
4. أفي دائماً بوعودي
5. ليست لدي أي مشكلة في تناول الأطعمة الصحية
6. أنظر دائماً للجانب المضيء
7. أنا شخص روحاني
8. أعرف كيف أتعامل مع نفسي في المواقف الاجتماعية المختلفة
9. أنهي دائماً ما بدأت
10. أستمتع حقاً بمساعدة أصدقائي ولو بشيء يسير
11. في حياتي أشخاص يهتمون بمشاعري وراحتي كما يهتمون بأنفسهم
12. كفائد، أعامل الجميع بشكل جيد بغض النظر عن خبراتهم
13. حتى إذا كانت الحلويات بين يدي، فأنا لا أكثر من أكلها إبدأً
14. أنا أؤدي فروضي الدينية
15. نادراً ما أحمل في قلبي ضغينة
16. دائماً ما أكون منشغلاً بشيء مثير للاهتمام
17. أشعر بالسعادة عندما أتعلم شيئاً جديداً
18. أحب أن أفكر في طرق جديدة للقيام بالأشياء
19. بغض النظر عن الموقف، يمكنني أن أتأقلم معه
20. لا أتردد إطلاقاً في التعبير علناً عن رأي غير شعبي
21. أعتقد أن الصدق أساس الثقة
22. أنحرف عن طريق حياتي لرفع معنويات أناساً يبدووا محبطين
23. أعامل جميع الناس بالتساوي بغض النظر عن من قد يكونون
24. واحدة من نقاط قوتي هي مساعدة مجموعة من الناس على العمل معاً بشكل جيد حتى مع وجود اختلافات بينهم.
25. أنا شخص منضبط للغاية
26. أفكر دائماً قبل أن أتكلم
27. أشعر بأحاسيس عميقة عندما أرى أشياء جميلة
28. على الأقل مرة واحدة يومياً، أتوقف وأعد نعم الله علي
29. رغم التحديات، أبقى دائماً متفائلاً بالمستقبل
30. إيماني لا يخونني أبداً في أوقات المحن
31. أنا لا أتصرف كما لو كنت شخصاً مميزاً
32. أرحب بالفرصة لإشراق يوم شخص آخر بإبتسامة
33. لا بحث أبداً عن الانتقام
34. أحترم قدرتي على التفكير الناقد
35. لدي القدرة على جعل الآخرين يشعرون بالاهتمام
36. يجب علي أن أدافع عما أؤمن به حتى لو ترتب على ذلك نتائج سلبية
37. أنجز مهماتي برغم المصاعب

38. أحب أن أجعل الآخرين سعداء
39. أنا الشخص الأكثر أهمية في حياة أحدهم
40. أعمل في أفضل حالاتي عندما أكون عضواً في مجموعة
41. للجميع حقوق متساوية في الأهمية بالنسبة لي
42. أرى مظاهر الجمال التي يمر بها الآخرون دون أن يلحظوها
43. لدي صورة واضحة لما أريده أن يحدث في المستقبل
44. لا أتباهي إطلاقاً بإنجازاتي
45. أحاول أن أستمتع في جميع المواقف
46. أحب ما أقوم به
47. هناك الكثير من الأنشطة المختلفة تجعلني أشعر بالحماس
48. أنا متعلم مدى الحياة حقيقي
49. أبتكر دائماً طرق جديدة للقيام بالأشياء
50. يصفني الناس بأنني "أكثر حكمة" من مستواي العمري
51. يمكنك أن تثق في وعودي
52. امنح كل شخص فرصة
53. لكي أكون قائداً مؤثراً، أعامل الجميع بطريقة متساوية
54. لا أربح إطلاقاً في الأشياء التي تضرني على المدى البعيد، حتى لو كانت تشعرني بإرتياح على المدى القصير
55. لطالما شعرت بالعجز عن الكلام بسبب الجمال المصور في فلم
56. أنا شخص ممتن لأبعد الحدود
57. أحاول أن أضيف بعض الفكاهة لما أقوم به أياً كان.
58. اتطلع لكل يوم جديد
59. أعتقد أن الأفضل أسامح وأنسى
60. لدي العديد من الاهتمامات
61. إذا استدعى الموضوع، يمكنني أن أكون مفكر عقلائي للغاية
62. يقول أصدقائي أن لدي الكثير من الأفكار الجديدة والمختلفة
63. يمكنني دائماً النظر للأشياء ورؤية الصورة الأكبر
64. أذافع دائماً عن معتقداتي
65. أنا لا أستسلم
66. أنا وفي لقيمي
67. أشعر دائماً بوجود الحب في حياتي
68. يمكنني دائماً الالتزام بنظام حمية غذائية
69. أفكر دائماً في العواقب قبل أن أتصرف
70. أستشعر جمال الطبيعة دائماً
71. إيماني هو الذي يحدد من أنا
72. لدي الكثير من الطاقة
73. أستطيع العثور على جانب مثير للاهتمام في أي موقف
74. أقرأ طوال الوقت
75. التفكير ملياً في الأشياء هو جزء مهم من شخصيتي
76. أنا مفكر أصيل وغير مقلد للآخرين
77. أنا جيد في الإحساس بمشاعر الآخرين

78. لدي نظرة ناضجة للحياة
79. أنا متحمس لحسن حظ الآخرين، كما هو الشعور لحسن حظي
80. يمكنني أن أعبر عن مشاعر الحب تجاه شخص آخر
81. أساعد زملائي في الفريق وأعضاء مجموعتي بدون استثناء
82. يخبرني أصدقائي دائماً أنني قائد قوي ولكن منصف
83. أنا دائماً أظل سوي على الصواب من الخطأ
84. أشعر بالامتنان لما حصلت عليه في حياتي
85. أعلم أنني سوف أنجح في تحقيق الأهداف التي وضعتها لحياتي
86. من النادر أن ألفت انتباه الآخرين لي
87. لدي إحساس فكا هي كبير
88. نادراً ما أحاول أن أنتقم
89. دائماً أزن الإيجابيات والسلبيات
90. أتمسك بما أقرره أياً كان
91. أستمتع بكوني لطيف مع الآخرين
92. يمكنني تقبل مشاعر الحب من الآخرين
93. حتى وإن اختلفت معهم، أحترم قادة مجموعتي دائماً
94. حتى إذا كان الشخص لا يعجبني، أعامله باحترام
95. كفائد، أحاول أن أجعل جميع أعضاء مجموعتي سعداء
96. أنا شخص حذر جداً
97. بعض الأشياء الصغيرة في الحياة تشعرني بالرهبة، بينما يتعامل معها الآخرون كأشياء مفروغ منها
98. عندما انظر إلى حياتي، أجد العديد من الأشياء التي تستوجب الشكر والامتنان
99. سبق أن قيل لي أن التواصل أحد أبرز خصائص الشخصية
100. عادة، لدي الاستعداد لمنح أحدهم فرصة ثانية.
101. أعتقد أن حياتي مثيرة جداً للاهتمام
102. أقرأ نوعيات كثيرة من الكتب
103. أحاول أن تكون لدي أسباب جيدة للقرارات المهمة
104. أعرف دائماً مالذي يمكنني قوله لجعل الآخرين يشعرون بشكل أفضل
105. أنا لا أخبر الآخرين بذلك، ولكنني أعتبر نفسي شخصاً حكيماً
106. من المهم بالنسبة لي أن أحترم القرارات التي اتخذتها مجموعتي
107. دائماً أتخذ قرارات حذرة
108. أشعر بإحساس عميق من "التقدير" كل يوم
109. إذا شعرت بأنني مكتئب، أفكر دائماً بالأشياء الجميلة في حياتي
110. معتقداتي تجعل حياتي مهمة
111. أستيقظ مع إحساس بالحماس تجاه ما يمكن أن أفعله هذا اليوم
112. أحب أن أقرأ الكتب الواقعية من باب الاستمتاع
113. يعتبرني الآخرون شخصاً حكيماً
114. أنا شخص شجاع
115. يأتمني الآخرون على أسرارهم
116. أضحي بكل سرور بمصالحي الشخصية من أجل مصلحة المجموعة التي أنتمي لها
117. أعتقد أن الاستماع لرأي الجميع أمر يستحق العناء
118. الناس ينجذبون إلي لأنني متواضع

119. أنا معروف بحس الفكاهة
120. الناس يصفونني بأنني ممتلئ بالحيوية

APPENDIX C: VIA-IS: ORIGINAL & EDITED ARABIC TRANSLATIONS

Note:

*The items **highlighted in yellow** are the ones that were edited. The rationale for the change is provided in the column next to each edited item.

*It was noted that most of the translated items in the original, Arabic version seem to have been translated word for word, which affects the preservation of original meaning in English. Therefore, a team of bilingual psychologists and linguists from Qatar University contributed to this edited Arabic version, which takes into account both the importance of preserving and reflecting the syntactical, semantical, sociolinguistic, and psycholinguistic properties of the translated items.

*Feedback from the students who participated in the pilot study also served to strengthen the edited version.

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
No change from the original Arabic version.	قدرتي على التوصل لأفكار جديدة ومختلفة هي واحدة من نقاط قوتي.	قدرتي على التوصل لأفكار جديدة ومختلفة هي واحدة من نقاط قوتي.	Being able to come up with new and different ideas is one of my strong points.	-1
No change from the original Arabic version.	اتخذت مواقف متكررة لمواجهة معارضة قوية.	اتخذت مواقف متكررة لمواجهة معارضة قوية.	I have taken frequent stands in the face of strong opposition.	-2
No change from the original Arabic version.	أنا لا أترك مهمة أبداً قبل أن أنجزها.	أنا لا أترك مهمة أبداً قبل أن أنجزها.	I never quit a task before it is done.	-3
No change from the original Arabic version.	أفي دائماً بوعودي.	أفي دائماً بوعودي.	I always keep my promises.	-4
No change from the original Arabic version.	ليست لدي أي مشكلة في تناول الأطعمة الصحية.	ليست لدي أي مشكلة في تناول الأطعمة الصحية.	I have no trouble eating healthy foods.	-5

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
No change from the original Arabic version.	أنظر دائماً للجانب المضيء.	أنظر دائماً للجانب المضيء.	I always look on the bright side.	-6
No change from the original Arabic version.	أنا شخص روحاني.	أنا شخص روحاني.	I am a spiritual person.	-7
A better word choice for the infinitive verb “to handle” was used in the edited version.	أعرف كيف أتصرف في المواقف الاجتماعية المختلفة.	أعرف كيف أتعامل مع نفسي في المواقف الاجتماعية المختلفة.	I know how to handle myself in different social situations.	-8
No change from the original Arabic version.	أنهي دائماً ما بدأت.	أنهي دائماً ما بدأت.	I always finish what I start.	-9
In the original version, “small favors” was translated as “easy way.” This was rectified in the current edited item.	أستمتع حقاً بمساعدة أصدقائي ولو بأشياء بسيطة.	أستمتع حقاً بمساعدة أصدقائي ولو بشيء يسير.	I really enjoy doing small favors for friends.	-10
In the original version, the Arabic version, “as they do about their own” was translated as “as they care about themselves,” which is different. In the current edited item, it was replaced by “as much as they care about their own feelings and wellbeing.”	في حياتي أشخاص يهتمون بمشاعري وراحتي بقدر ما يهتمون بمشاعرهم وراحتهم.	في حياتي أشخاص يهتمون بمشاعري وراحتي كما يهتمون بأنفسهم.	There are people in my life who care as much about my feelings and wellbeing as they do about their own.	-11
No change from the original Arabic version.	كقائد، أعامل الجميع بشكل جيد بغض النظر عن خبراتهم.	كقائد، أعامل الجميع بشكل جيد بغض النظر عن خبراتهم.	As a leader, I treat everyone equally well regardless of his or her experience.	-12

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
In the original version, “under my nose” was translated as “between my hands,” which is semantically unsuitable for the Arabic translation. This was changed for a more appropriate expression in the edited version.	حتى إذا كانت الحلويات بين يدي، فأنا لا أكثر من أكلها أبداً. فأنا لا أكثر من أكلها أبداً.	حتى إذا كانت الحلويات بين يدي، فأنا لا أكثر من أكلها أبداً.	Even when candy or cookies are under my nose, I never overeat.	-13
In the original version, the item was translated as “I perform my religious duties,” which is different from “I practice my religion.” This was rectified in the current, edited item.	أنا أمارس ديني.	أنا أؤدي فروضي الدينية.	I practice my religion.	-14
“A grudge” was replaced in the current, edited item with a more suitable word in Arabic. This edited item has to do with a word choice issue.	نادراً ما أحمل في قلبي حقداً على الآخرين.	نادراً ما أحمل في قلبي ضغينة.	I rarely hold a grudge.	-15
No change from the original Arabic version.	دائماً ما أكون منشغلاً بشيء مثير للاهتمام.	دائماً ما أكون منشغلاً بشيء مثير للاهتمام.	I am always busy with something interesting.	-16
No change from the original Arabic version.	أشعر بالسعادة عندما أتعلم شيئاً جديداً.	أشعر بالسعادة عندما أتعلم شيئاً جديداً.	I am thrilled when I learn something new.	-17
No change from the original Arabic version.	أحب أن أفكر في طرق جديدة للقيام بالأشياء.	أحب أن أفكر في طرق جديدة للقيام بالأشياء.	I like to think of new ways to do things.	-18
No change from the original Arabic version.	بغض النظر عن الموقف، يمكنني أن أتأقلم معه.	بغض النظر عن الموقف، يمكنني أن أتأقلم معه.	No matter what the situation, I am able to fit in.	-19

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
A better word choice for the word “unpopular” was adopted in the edited item.	لا أتردد إطلاقاً في التعبير علناً عن رأيي لا يحظى بشعبية.	لا أتردد إطلاقاً في التعبير علناً عن رأيي غير شعبي.	I never hesitate to publicly express an unpopular opinion.	-20
No change from the original Arabic version.	أعتقد أن الصدق أساس الثقة.	أعتقد أن الصدق أساس الثقة.	I believe honesty is the basis for trust.	-21
In the original version, “I go out of my way” was translated in Arabic as “I deviate out of my way,” which carries a negative connotation in the Arabic language. This was replaced with a more appropriated phrase “I step out of my way.” Also, the word “appear” was grammatical incorrect in the original translation.	أخرج عن طريق حياتي لرفع معنويات أناس يبدون محبطين.	أنحرف عن طريق حياتي لرفع معنويات أناساً يبدووا محبطين.	I go out of my way to cheer up people who appear down.	-22
No change from the original Arabic version.	أعامل جميع الناس بالتساوي بغض النظر عن من قد يكونون.	أعامل جميع الناس بالتساوي بغض النظر عن من قد يكونون.	I treat all people equally regardless of who they might be.	-23
A better word choice for “One of” was used in the edited, Arabic version.	إحدى نقاط قوتي هي مساعدة مجموعة من الناس على العمل معاً بشكل جيد حتى مع وجود اختلافات بينهم.	واحدة من نقاط قوتي هي مساعدة مجموعة من الناس على العمل معاً بشكل جيد حتى مع وجود اختلافات بينهم.	One of my strengths is helping a group of people work well together even when they have their differences.	-24

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
No change from the original Arabic version.	أنا شخص منضبط للغاية.	أنا شخص منضبط للغاية.	I am a highly disciplined person.	-25
No change from the original Arabic version.	أفكر دائماً قبل أن أتكلم.	أفكر دائماً قبل أن أتكلم.	I always think before I speak.	-26
No change from the original Arabic version.	أشعر بأحاسيس عميقة عندما أرى أشياء جميلة.	أشعر بأحاسيس عميقة عندما أرى أشياء جميلة.	I experience deep emotions when I see beautiful things.	-27
No change from the original Arabic version.	على الأقل مرة واحدة يومياً، أتوقف وأعد نعم الله علي.	على الأقل مرة واحدة يومياً، أتوقف وأعد نعم الله علي.	At least once a day, I stop and count my blessings.	-28
No change from the original Arabic version.	رغم التحديات، أبقى دائماً متفائلاً بالمستقبل.	رغم التحديات، أبقى دائماً متفائلاً بالمستقبل.	Despite challenges, I always remain hopeful about the future.	-29
“never deserts me” was replaced by a more appropriate word. This edited item has to do with a word choice issue.	إيماني لا يخذلني أبداً في أوقات المحن.	إيماني لا يخونني أبداً في أوقات المحن.	My faith never deserts me during hard times.	-30
No change from the original Arabic version.	أنا لا أتصرف كما لو كنت شخصاً مميزاً.	أنا لا أتصرف كما لو كنت شخصاً مميزاً.	I do not act as if I am a special person.	-31
No change from the original Arabic version.	أرحب بالفرصة لإشراق يوم شخص آخر بابتسامة.	أرحب بالفرصة لإشراق يوم شخص آخر بابتسامة.	I welcome the opportunity to brighten someone else's day with laughter.	-32
There was a typo in the original translation of the verb “seek”. In addition, a better word choice for the verb “seek” was used in the edited version.	لا أسعى أبداً للانتقام.	لا بحث أبداً عن الانتقام.	I never seek vengeance.	-33
No change from the original Arabic version.	أحترم قدرتي على التفكير الناقد.	أحترم قدرتي على التفكير الناقد.	I value my ability to think critically.	-34

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
In the original, Arabic version, “to make other people feel interesting” was translated “to make other feel interest.” This was rectified in the current, edited item.	لدي القدرة على جعل الآخرين يشعرون بأنهم مثيرون للاهتمام.	لدي القدرة على جعل الآخرين يشعرون بالاهتمام.	I have the ability to make other people feel interesting.	-35
No change from the original Arabic version.	يجب علي أن أدافع عما أؤمن به حتى لو ترتب على ذلك نتائج سلبية.	يجب علي أن أدافع عما أؤمن به حتى لو ترتب على ذلك نتائج سلبية.	I must stand up for what I believe even if there are negative results.	-36
Better word choices for “despite” and “obstacles” were used in the edited version.	أنجز مهامى بالرغم من الصعاب.	أنجز مهامى برغم المصاعب.	I finish things despite obstacles in the way.	-37
No change from the original Arabic version.	أحب أن أجعل الآخرين سعداء.	أحب أن أجعل الآخرين سعداء.	I love to make other people happy.	-38
The current, edited item provides a more suitable translation for the phrase: “in someone else’s life.” In the original, Arabic version, the phrase was translated as “in the life of one of them,” which is awkward in Arabic.	أنا الشخص الأكثر أهمية في حياة شخص آخر.	أنا الشخص الأكثر أهمية في حياة أحدهم.	I am the most important person in someone else's life.	-39
A better expression for the clause “I work at my very best” was used in the edited version.	أقوم بعملى على أحسن وجه عندما أكون عضواً في مجموعة.	أعمل في أفضل حالاتي عندما أكون عضواً في مجموعة.	I work at my very best when I am a group member.	-40

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
The original, Arabic version of “everyone’s rights are equally important” was translated as “everyone has rights that are equal in importance,” which comes out awkward in Arabic.	حقوق الجميع متساوية في الأهمية بالنسبة لي.	للجميع حقوق متساوية في الأهمية بالنسبة لي.	Everyone's rights are equally important to me.	-41
A more common word choice for the verb “noticing” was used in the edited Arabic version.	أرى مظاهر الجمال التي يمر بها الآخرون دون أن يلاحظوها.	أرى مظاهر الجمال التي يمر بها الآخرون دون أن يلاحظوها.	I see beauty that other people pass by without noticing.	-42
No change from the original Arabic version.	لدي صورة واضحة لما أريده أن يحدث في المستقبل.	لدي صورة واضحة لما أريده أن يحدث في المستقبل.	I have a clear picture in my mind about what I want to happen in the future.	-43
No change from the original Arabic version.	لا أتباهى إطلاقاً بإنجازاتي.	لا أتباهى إطلاقاً بإنجازاتي.	I never brag about my accomplishments.	-44
No change from the original Arabic version.	أحاول ان أستمتع في جميع المواقف.	أحاول ان أستمتع في جميع المواقف.	I try to have fun in all kinds of situations.	-45
In the Arabic language, the translation of “what I do” seems incomplete. This is also the comments that were noted from participants in the pilot study. They expressed that there was something missing. This is because we have to add a prepositional phrase to “what I do (i.e., “in life”) for it to make complete sense in Arabic.	أحب ما أقوم به في الحياة.	أحب ما أقوم به.	I love what I do.	-46

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
No change from the original Arabic version.	هناك الكثير من الأنشطة المختلفة تجعلني أشعر بالحماس.	هناك الكثير من الأنشطة المختلفة تجعلني أشعر بالحماس.	I am excited by many different activities.	-47
There was a wrong, word order related to “true life-long learner” in the original, Arabic translation. This was fixed in the current, edited item.	أنا متعلم حقيقي مدى الحياة.	أنا متعلم مدى الحياة حقيقي.	I am a true life-long learner.	-48
There was a minor, grammatical error when the word “ways” was translated in the original version. The current, edited item rectified the error.	أبتكر دائماً طرقاً جديدة للقيام بالأشياء.	أبتكر دائماً طرق جديدة للقيام بالأشياء.	I am always coming up with new ways to do things.	-49
In the original translation, the quotation marks were applied to the “wise” portion in the Arabic translation but didn’t extend to the other part of the clause “beyond my years.”	يصفني الناس بأنني "أكثر حكمة من مستواي العمي".	يصفني الناس بأنني "أكثر حكمة" من مستواي العمري.	People describe me as "wise beyond my years."	-50
In the original, Arabic version, the translated item was as follows: “you can trust my promises.” This has been rectified in the edited item to reflect the correct meaning.	وعودي يمكن الوثوق بها.	يمكنك أن تثق في وعودي.	My promises can be trusted.	-51

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
No change from the original Arabic version.	امنح كل شخص فرصة.	امنح كل شخص فرصة.	I give everyone a chance.	-52
The adjective “effective” in the original, version was translated as “influential.” This was rectified in the edited item to correctly reflect the adjective “effective.”	لكي أكون قائداً فعالاً، أعامل الجميع بطريقة متساوية.	لكي أكون قائداً مؤثراً، أعامل الجميع بطريقة متساوية.	To be an effective leader, I treat everyone the same.	-53
No change from the original Arabic version.	لا أرغب إطلاقاً في الأشياء التي تضرني على المدى البعيد، حتى لو كانت تشعرني بارتياح على المدى القصير.	لا أرغب إطلاقاً في الأشياء التي تضرني على المدى البعيد، حتى لو كانت تشعرني بارتياح على المدى القصير.	I never want things that are bad for me in the long run, even if they make me feel good in the short run.	-54
The determinant “a” in the English item was missed in the original translation. This was accounted for in the edited version.	لطالما شعرت بالعجز عن الكلام بسبب الجمال المصور في فلم ما.	لطالما شعرت بالعجز عن الكلام بسبب الجمال المصور في فلم.	I have often been left speechless by the beauty depicted in a movie.	-55

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
“Extremely” was translated in the original, Arabic version as “to the farthest extent,” which is awkward in the Arabic language. The current, edited item reflects a more appropriate translation of the word “extremely.” In addition the word grateful was accentuated in Arabic to make it easier for participants to understand based on the feedback received from the piloted version.	أنا شخص مُمتنٌّ للغاية.	أنا شخص ممتن لأبعد الحدود.	I am an extremely grateful person.	-56
The phrase “to whatever I do” was replaced by a more suitable expression in the edited version.	أحاول ان أضيف بعض الفكاهة لأي شيء أقوم به.	أحاول ان أضيف بعض الفكاهة لما أقوم به أيأ كان.	I try to add some humor to whatever I do.	-57
No change from the original Arabic version.	اتطلع لكل يوم جديد.	اتطلع لكل يوم جديد.	I look forward to each new day.	-58

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
The original, Arabic version translated this item as follows: “I believe that the best is I forgive and I forget.” A more appropriate translation is provided in the current, edited item: “I believe it is best that we forgive and forget.” In the Arabic language, the first plural pronoun “we” is used for indirect speech with infinitive verbs.	أعتقد أنه من الأفضل أن نسامح وننسى.	أعتقد أن الأفضل أسامح وأنسى.	I believe it is best to forgive and forget.	-59
No change from the original Arabic version.	لدي العديد من الاهتمامات.	لدي العديد من الاهتمامات.	I have many interests.	-60
A better word choice for “the topic” was used in the edited version.	إذا استدعى الأمر، يمكنني أن أكون مفكر عقلائي للغاية.	إذا استدعى الموضوع، يمكنني أن أكون مفكر عقلائي للغاية.	When the topic calls for it, I can be a highly rational thinker.	-61
No change from the original Arabic version.	يقول أصدقائي أن لدي الكثير من الأفكار الجديدة والمختلفة.	يقول أصدقائي أن لدي الكثير من الأفكار الجديدة والمختلفة.	My friends say that I have lots of new and different ideas.	-62
A better word choice for “big” was used in the edited item.	باستطاعتي دائما النظر للأشياء ورؤية الصورة الأشمل.	يمكنني دائما النظر للأشياء ورؤية الصورة الأكبر.	I am always able to look at things and see the big picture.	-63
No change from the original Arabic version.	أدافع دائما عن معتقداتي.	أدافع دائما عن معتقداتي.	I always stand up for my beliefs.	-64
No change from the original Arabic version.	أنا لا أستسلم.	أنا لا أستسلم.	I do not give up.	-65

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
The word “values” was accentuated in Arabic to make it easier for participants to understand based on the feedback received from the piloted version.	أنا وفي لقيمي.	أنا وفي لقيمي.	I am true to my own values.	-66
No change from the original Arabic version.	أشعر دائماً بوجود الحب في حياتي.	أشعر دائماً بوجود الحب في حياتي.	I always feel the presence of love in my life.	-67
No change from the original Arabic version.	يمكنني دائماً الالتزام بنظام حمية غذائية.	يمكنني دائماً الالتزام بنظام حمية غذائية.	I can always stay on a diet.	-68
No change from the original Arabic version.	أفكر دائماً في العواقب قبل أن أتصرف.	أفكر دائماً في العواقب قبل أن أتصرف.	I think through the consequences every time before I act.	-69
The phrase “in the environment” was missing in the original, Arabic version. This was rectified in the current, edited item.	أستشعر دائماً جمال الطبيعة في البيئة.	أستشعر جمال الطبيعة دائماً.	I am always aware of the natural beauty in the environment.	-70
No change from the original Arabic version.	إيماني هو الذي يحدد من أنا.	إيماني هو الذي يحدد من أنا.	My faith makes me who I am.	-71
No change from the original Arabic version.	لدي الكثير من الطاقة.	لدي الكثير من الطاقة.	I have lots of energy.	-72
No change from the original Arabic version.	أستطيع العثور على جانب مثير للاهتمام في أي موقف.	أستطيع العثور على جانب مثير للاهتمام في أي موقف.	I can find something of interest in any situation.	-73
No change from the original Arabic version.	أقرأ طوال الوقت.	أقرأ طوال الوقت.	I read all of the time.	-74

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
A better word choice for “thinking things through” was used in the current, edited item. The original, Arabic translation used a word that may not be familiar to potential participants.	التفكير العميق في الأشياء هو جزء مهم من شخصيتي.	التفكير ملياً في الأشياء هو جزء مهم من شخصيتي.	Thinking things through is part of who I am.	-75
In the original, Arabic version, the word “original” was incorrectly translated as “genuine.” This was rectified accordingly in the current, edited item.	أنا مفكر أصلي وغير مقلد للآخرين.	أنا مفكر أصيل وغير مقلد للآخرين.	I am an original thinker.	-76
No change from the original Arabic version.	أنا جيد في الإحساس بمشاعر الآخرين.	أنا جيد في الإحساس بمشاعر الآخرين.	I am good at sensing what other people are feeling.	-77
No change from the original Arabic version.	لدي نظرة ناضجة للحياة.	لدي نظرة ناضجة للحياة.	I have a mature view on life.	-78

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
In the original, Arabic version, “as I am about my own” was translated as “as is the feeling for my good fortune,” which seems awkward in Arabic. This was corrected in the current, edited item with the new, translated version as follows: “as much as I’m excited for my own good fortune.”	أنا متحمس لحسن حظ الآخرين بقدر ما أنا متحمس لحسن حظي.	أنا متحمس لحسن حظ الآخرين، كما هو الشعور لحسن حظي.	I am as excited about the good fortune of others as I am about my own.	-79
No change from the original Arabic version.	يمكنني أن أعبر عن مشاعر الحب تجاه شخص آخر.	يمكنني أن أعبر عن مشاعر الحب تجاه شخص آخر.	I can express love to someone else.	-80
In the original, Arabic version, “or” was incorrectly translated as “and.” This was rectified in the current, edited version.	أساعد زملائي في الفريق أو أعضاء مجموعتي بدون استثناء.	أساعد زملائي في الفريق وأعضاء مجموعتي بدون استثناء.	Without exception, I support my teammates or fellow group members.	-81
No change from the original Arabic version.	يخبرني أصدقائي دائماً أنني قائد قوي ولكن منصف.	يخبرني أصدقائي دائماً أنني قائد قوي ولكن منصف.	My friends always tell me I am a strong but fair leader.	-82
The original, Arabic version seems incoherent. This was rectified in the current, edited item.	أتجنب الخطأ دائماً، وأبقى على الصواب.	أنا دائماً أظل سوي على الصواب من الخطأ.	I always keep straight right from wrong.	-83
No change from the original Arabic version.	أشعر بالامتنان لما حصلت عليه في حياتي.	أشعر بالامتنان لما حصلت عليه في حياتي.	I feel thankful for what I have received in life.	-84

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
In the original, Arabic version, “for myself” was translated as “for my life.” This was rectified in the current, edited, item.	أعلم أنني سوف أنجح في تحقيق الأهداف التي وضعتها لنفسي.	أعلم أنني سوف أنجح في تحقيق الأهداف التي وضعتها لحياتي.	I know that I will succeed with the goals I set for myself.	-85
In the Arabic language, it is not necessary to include “myself” in the statement because the verb “I call attention” already implies that I call it to myself. This change is reflected in the edited version.	من النادر أن ألفت انتباه الآخرين.	من النادر أن ألفت انتباه الآخرين لي.	I rarely call attention to myself.	-86
In the initial version, the word “sense” was mistranslated for the word “feeling,” which was changed in the edited version for the most suitable equivalent in Arabic. The adjective “great” was also replaced by a better word choice since it was translated originally to “big” which is not suitable for the expression.	لدي حس فكاهي عميق.	لدي إحساس فكاهي كبير.	I have a great sense of humor.	-87

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
No change from the original version.	نادراً ما أحاول أن أنتقم.	نادراً ما أحاول أن أنتقم.	I rarely try to get even.	-88
In the original, Arabic version, the verb “weigh” is unsuitable to use when one compares pros and cons in the Arabic language. It is preferred to use the following expression: “I always compare the pros and cons,” which is reflected in the edited item.	دائماً أقارن الإيجابيات والسلبيات.	دائماً أزن الإيجابيات والسلبيات.	I always weigh the pros and cons.	-89
In the original version, the item was translated as follows: “I stick with what I decide whatever it is.” The corrected translation, reflecting “I decide to do” was rectified in the current, edited item.	أتمسك بأي شيء أقرر أن أفعله.	أتمسك بما أقرره أياً كان.	I stick with whatever I decide to do.	-90
No change from the original Arabic version.	أستمتع بكوني لطيف مع الآخرين.	أستمتع بكوني لطيف مع الآخرين.	I enjoy being kind to others.	-91
No change from the original Arabic version.	يمكنني تقبل مشاعر الحب من الآخرين.	يمكنني تقبل مشاعر الحب من الآخرين.	I can accept love from others.	-92
No change from the original Arabic version.	حتى وإن اختلفت معهم، أحترم قادة مجموعتي دائماً.	حتى وإن اختلفت معهم، أحترم قادة مجموعتي دائماً.	Even if I disagree with them, I always respect the leaders of my group.	-93
No change from the original Arabic version.	حتى إذا كان الشخص لا يعجبني، أعامله باحترام.	حتى إذا كان الشخص لا يعجبني، أعامله باحترام.	Even if I do not like someone, I treat him or her fairly.	-94

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
The current, edited item is more simplified as compared to the original, Arabic translation, which was wordy.	كفائد، أحاول إرضاء جميع أعضاء مجموعتي.	كفائد، أحاول أن أجعل جميع أعضاء مجموعتي سعداء.	As a leader, I try to make all group members happy.	-95
No change from the original Arabic version.	أنا شخص حذر جداً.	أنا شخص حذر جداً.	I am a very careful person.	-96
The original, Arabic translation of this item was verbose and awkward. This was rectified in the current, edited item.	أشعر بالاندهاش تجاه بعض الأشياء الصغيرة في الحياة التي لا يلقي لها الآخرون بالاً.	بعض الأشياء الصغيرة في الحياة تشعرنني بالرهبة، بينما يتعامل معها الآخرون كأشياء مفروغ منها.	I am in awe of simple things in life that others might take for granted	-97
A better word choice for the verb “I look at” was used in the edited version. The substituted verb in the edited version was “I reflect” which mirrors the English verb “I look at” The original translation used the verb “I observe” which is a literal translation in and does not convey the same meaning.	عندما أتأمل في حياتي، أرى أن العديد من الأشياء تستوجب الشكر والامتنان.	عندما انظر إلى حياتي، أجد العديد من الأشياء التي تستوجب الشكر والامتنان.	When I look at my life, I find many things to be grateful for.	-98
“My” was left out in the original, Arabic translation. This was rectified in the current, edited item.	سبق أن قيل لي أن التواضع أحد أبرز خصائص شخصيتي.	سبق أن قيل لي أن التواضع أحد أبرز خصائص الشخصية.	I have been told that modesty is one of my most notable characteristics.	-99

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
In the original, Arabic version, “someone” was translated as “one of them,” and “another chance” was translated as “second chance.” These were both rectified in the current, edited item.	عادة، لدي الاستعداد لمنح الشخص فرصة أخرى.	عادة، لدي الاستعداد لمنح أحدهم فرصة ثانية.	I am usually willing to give someone another chance.	-100
No change from the original Arabic version.	أعتقد أن حياتي مثيرة جداً للاهتمام.	أعتقد أن حياتي مثيرة جداً للاهتمام.	I think my life is extremely interesting.	-101
A better word choice for “variety” in Arabic was used in the current, edited item.	أقرأ أنواعاً كثيرة من الكتب.	أقرأ نوعيات كثيرة من الكتب.	I read a huge variety of books.	-102
“reasons” was translated as “causes” in the original translation. This was replaced by the word “rationales” since it is more coherent and appropriate in this context in the Arabic language.	أحاول أن تكون لدي مبررات جيدة لقراراتي المهمة.	أحاول أن تكون لدي أسباب جيدة للقرارات المهمة.	I try to have good reasons for my important decisions.	-103
“what to say” was translated as “what I could say,” which changes the meaning in Arabic. This was rectified in the current, edited item.	أعرف دائماً ما أقوله لجعل الآخرين يشعرون بحال أفضل.	أعرف دائماً ما الذي يمكنني قوله لجعل الآخرين يشعرون بشكل أفضل.	I always know what to say to make people feel good.	-104

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
“I may not say it” was translated as “I do not say it” in the original, Arabic version. An Arabic preposition was added in the beginning of the currently edited item to reflect “may.”	قد لا أخبر الآخرين بذلك، ولكنني أعتبر نفسي شخصاً حكيماً.	أنا لا أخبر الآخرين بذلك، ولكنني أعتبر نفسي شخصاً حكيماً.	I may not say it to others, but I consider myself to be a wise person.	-105
No change from the original Arabic version.	من المهم بالنسبة لي أن أحترم القرارات التي اتخذتها مجموعتي.	من المهم بالنسبة لي أن أحترم القرارات التي اتخذتها مجموعتي.	It is important to me to respect decisions made by my group.	-106
A better word choice for the adjective “careful” was used in the current, edited item. In the original translation, “careful” was translated as “wary”, which is not suitable.	أأخذ دائماً قرارات متأنية.	دائماً أأخذ قرارات حذرة.	I always make careful choices.	-107
In the original, Arabic version, the word appreciation was translated and placed between quotes. However, this was not reflected in the English version of this item. Therefore, the quotes were removed in the current, edited item.	أشعر بإحساس عميق من التقدير كل يوم.	أشعر بإحساس عميق من "التقدير" كل يوم.	I feel a profound sense of appreciation every day.	-108
A better expression for “down” was used in the current, edited item.	إذا شعرت بالاكئاب، أفكر دائماً بالأشياء الجميلة في حياتي.	إذا شعرت بأنني مكتئب، أفكر دائماً بالأشياء الجميلة في حياتي.	If I feel down, I always think about what is good in my life.	-109

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
No change from the original Arabic version.	معتقداتي تجعل حياتي مهمة.	معتقداتي تجعل حياتي مهمة.	My beliefs make my life important.	-110
In the original, Arabic version, “the day’s possibilities” was incorrectly translated as “what I could do in this day.” This was rectified in the current, edited item.	أستيقظ وأنا أشعر بالحماس حيال ما يمكن أن أفعله خلال اليوم.	أستيقظ مع إحساس بالحماس تجاه ما يمكن أن أفعله هذا اليوم.	I awaken with a sense of excitement about the day's possibilities.	-111
The translated preposition “for” in the original, Arabic version was substituted for a better one in the current, edited item.	أحب أن أقرأ الكتب الواقعية من أجل الاستمتاع.	أحب أن أقرأ الكتب الواقعية من باب الاستمتاع.	I love to read nonfiction books for fun.	-112
No change from the original Arabic version.	يعتبرني الآخرون شخصاً حكيماً.	يعتبرني الآخرون شخصاً حكيماً.	Others consider me to be a wise person.	-113
No change from the original Arabic version.	أنا شخص شجاع.	أنا شخص شجاع.	I am a brave person.	-114
No change from the original Arabic version.	يأتمنني الآخرون على أسرارهم.	يأتمنني الآخرون على أسرارهم.	Others trust me to keep their secrets.	-115
Word order related to the adverb (gladly) was correctly used in the edited version.	أضحي بمصالحتي الشخصية بكل سرور من أجل مصلحة المجموعة التي أنتمي لها.	أضحي بكل سرور بمصالحتي الشخصية من أجل مصلحة المجموعة التي أنتمي لها.	I gladly sacrifice my self-interest for the benefit of the group I am in.	-116
The clause “it is worth” was awkwardly used in the original, Arabic version. This was corrected in the current, edited item.	أعتقد أنه من الجدير الاستماع لآراء الجميع.	أعتقد أن الاستماع لرأي الجميع أمر يستحق العناء.	I believe that it is worth listening to everyone's opinions.	-117

Rationale	Edited Arabic Version	Original Translated Arabic Items	English Items	#
No change from the original Arabic version.	الناس ينجذبون إلي لأنني متواضع.	الناس ينجذبون إلي لأنني متواضع.	People are drawn to me because I am humble.	-118
In the original, Arabic version, “for my good sense of humor” was translated as “for the sense of humor.” This was corrected in the current, edited item.	أنا معروف بحسي الفكاهي الجيد.	أنا معروف بحس الفكاهة.	I am known for my good sense of humor.	-119
A better word choice for the adjective “full” was used in the current, edited item.	الناس يصفونني بأنني مفعم بالحيوية.	الناس يصفونني بأنني ممتلئ بالحيوية.	People describe me as full of zest.	-120



ربيع 2017

كلية التربية

قسم العلوم النفسية

مقياس تصنيف نقاط القوة-القيم في التصرف

(Values In Action-Inventory of Strengths, VIA Institute, 2017)

أعزائي الطلاب،

يعتبر مقياس تصنيف نقاط القوة-القيم في التصرف (Values In Action-Inventory of Strengths) أداة من أدوات التقييم الذاتي التي سوف تزودنا بمعلومات نفيسة عن السمات الرئيسية للشخصية. باختلاف أغلبية اختبارات الشخصية التي تركز على السمات السلبية أو المحايدة، فإن مقياس تصنيف نقاط القوة-القيم في التصرف يهتم بالسمات والصفات الإيجابية للشخصية.

الرجاء اتباع التعليمات التالية:

- اقرأ كل عبارة بدقة.
- فقط قم بوضع علامة (✓) في العمود الذي يعبر عن رأيك مقابل كل عبارة.
- ليس هناك جواب صحيح أو خاطئ، لذلك لا تأخذ وقتاً كثيراً للإجابة.

الرقم	العبارة	1 يُخالفني كثيرا	2 يُخالفني	3 محايد	4 يُمثلني	5 يُمثلني كثيرا
-1	قدرتي على التوصل لأفكار جديدة ومختلفة هي واحدة من نقاط قوتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-2	اتخذت مواقف متكررة لمواجهة معارضة قوية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-3	أنا لا أترك مهمة أبداً قبل أن أنجزها.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-4	أفي دائماً بوعودي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-5	ليست لدي أي مشكلة في تناول الأطعمة الصحية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-6	أنظر دائماً للجانب المشرق.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-7	أنا شخص روحاني.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-8	أعرف كيف أتصرف في المواقف الاجتماعية المختلفة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-9	أنهي دائماً ما بدأت.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-10	أستمتع حقاً بمساعدة أصدقائي ولو بأشياء بسيطة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-11	في حياتي أشخاص يهتمون بمشاعري وراحتي بقدر ما يهتمون بمشاعرهم وراحتهم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-12	كقائد، أعامل الجميع بشكل جيد بغض النظر عن خبراتهم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-13	حتى إذا كانت الحلويات في متناولتي، فأنا لا أكثر من أكلها أبداً.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-14	أنا أمارس ديني.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-15	نادراً ما أحمل في قلبي حقداً على الآخرين.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-16	دائماً ما أكون منشغلاً بشيء مثير للاهتمام.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-17	أشعر بالسعادة عندما أتعلم شيئاً جديداً.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-18	أحب أن أفكر في طرق جديدة للقيام بالأشياء.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-19	بغض النظر عن الموقف، يمكنني أن أتأقلم معه.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-20	لا أتردد إطلاقاً في التعبير علناً عن رأي لا يحظى بشعبية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-21	أعتقد أن الصدق أساس الثقة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-22	أخرج عن طريق حياتي لرفع معنويات أناس يبدون محبطين.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-23	أعامل جميع الناس بالتساوي بغض النظر عن من قد يكونون.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-24	إحدى نقاط قوتي هي مساعدة مجموعة من الناس على العمل معاً بشكل جيد حتى مع وجود اختلافات بينهم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-25	أنا شخص منضبط للغاية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

الرقم	العبارة	1 يُخالفني كثيراً	2 يُخالفني	3 محايد	4 يُمثلني	5 يُمثلني كثيراً
-26	أفكر دائماً قبل أن أتكلم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-27	أشعر بأحاسيس عميقة عندما أرى أشياء جميلة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-28	على الأقل مرة واحدة يومياً، أتوقف وأعد نعم الله علي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-29	رغم التحديات، أبقى دائماً متفائلاً بالمستقبل.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-30	إيماني لا يخذلني أبداً في أوقات المحن.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-31	أنا لا أتصرف كما لو كنت شخصاً مميزاً.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-32	أرحب بالفرصة لإشراق يوم شخص آخر بابتسامة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-33	لا أسعى أبداً للانتقام.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-34	أحترم قدرتي على التفكير الناقد.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-35	لدي القدرة على جعل الآخرين يشعرون بأنهم مثيرون للاهتمام.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-36	يجب علي أن أدافع عما أؤمن به حتى لو ترتب على ذلك نتائج سلبية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-37	أنجز مهامتي بالرغم من الصعاب.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-38	أحب أن أجعل الآخرين سعداء.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-39	أنا الشخص الأكثر أهمية في حياة شخص آخر.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-40	أقوم بعملتي على أحسن وجه عندما أكون عضواً في مجموعة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-41	حقوق الجميع متساوية في الأهمية بالنسبة لي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-42	أرى مظاهر الجمال التي يمر بها الآخرون دون أن يلاحظوها.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-43	لدي صورة واضحة لما أريده أن يحدث في المستقبل.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-44	لا أتباهي إطلاقاً بإنجازاتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-45	أحاول أن أستمتع في جميع المواقف.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-46	أحب ما أقوم به في الحياة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-47	هناك الكثير من الأنشطة المختلفة تجعلني أشعر بالحماس.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-48	أنا متعلم حقيقي مدى الحياة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-49	أبتكر دائماً طرقاً جديدة للقيام بالأشياء.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-50	يصفني الناس بأنني "أكثر حكمة" من مستواي العمري.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

الرقم	العبارة	1 يُخالفني كثيرا	2 يُخالفني	3 محايد	4 يُمثلني	5 يُمثلني كثيرا
-51	وعودي يمكن الوثوق بها.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-52	امنح كل شخص فرصة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-53	لكي أكون قائداً فعالاً، أعامل الجميع بطريقة متساوية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-54	لا أرغب إطلاقاً في الأشياء التي تضرني على المدى البعيد، حتى لو كانت تشعرني بارتياح على المدى القصير.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-55	لطالما شعرت بالعجز عن الكلام بسبب الجمال المصور في فلم ما.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-56	أنا شخص مُمتنٌّ للغاية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-57	أحاول ان أضيف بعض الفكاهة لأي شيء أقوم به.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-58	اتطلع لكل يوم جديد.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-59	أعتقد أنه من الأفضل أن نسامح وننسى.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-60	لدي العديد من الاهتمامات.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-61	إذا استدعى الأمر، يمكنني أن أكون مفكر عقلائي للغاية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-62	يقول أصدقائي أن لدي الكثير من الأفكار الجديدة والمختلفة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-63	بإستطاعتي دائماً النظر للأشياء ورؤية الصورة الأشم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-64	أدافع دائماً عن معتقداتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-65	أنا لا أستسلم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-66	أنا وفيّ لقيمي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-67	أشعر دائماً بوجود الحب في حياتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-68	يمكنني دائماً الالتزام بنظام حماية غذائية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-69	أفكر دائماً في العواقب قبل أن أتصرف.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-70	أستشعر دائماً جمال الطبيعة في البيئة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-71	إيماني هو الذي يحدد من أنا.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-72	لدي الكثير من الطاقة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-73	أستطيع العثور على جانب مثير للاهتمام في أي موقف.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-74	أقرأ طوال الوقت.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-75	التفكير العميق في الأشياء هو جزء مهم من شخصيتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

الرقم	العبارة	1 يُخالفني كثيراً	2 يُخالفني	3 محايد	4 يُمثلني	5 يُمثلني كثيراً
-76	أنا مفكر أصلي وغير مقلد للآخرين.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-77	أنا جيد في الإحساس بمشاعر الآخرين.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-78	لدي نظرة ناضجة للحياة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-79	أنا متحمس لحسن حظ الآخرين بقدر ما أنا متحمس لحسن حظي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-80	يمكنني أن أعبر عن مشاعر الحب تجاه شخص آخر.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-81	أساعد زملائي في الفريق أو أعضاء مجموعتي بدون استثناء.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-82	يخبرني أصدقائي دائماً أنني قائد قوي ولكن منصف.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-83	أتجنب الخطأ دائماً، وأبقى على الصواب.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-84	أشعر بالامتنان لما حصلت عليه في حياتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-85	أعلم أنني سوف أنجح في تحقيق الأهداف التي وضعتها لنفسي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-86	من النادر أن ألفت انتباه الآخرين.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-87	لدي حس فكاهي عميق.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-88	نادراً ما أحاول أن أنتقم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-89	دائماً أقارن الإيجابيات والسلبيات.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-90	أتمسك بأي شيء أقرر أن أفعله.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-91	أستمتع بكوني لطيف مع الآخرين.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-92	يمكنني تقبل مشاعر الحب من الآخرين.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-93	حتى وإن اختلفت معهم، أحترم قادة مجموعتي دائماً.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-94	حتى إذا كان الشخص لا يعجبني، أعامله باحترام.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-95	كقائد، أحاول إرضاء جميع أعضاء مجموعتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-96	أنا شخص حذر جداً.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-97	أشعر بالاندهاش تجاه بعض الأشياء الصغيرة في الحياة التي لا يلقي لها الآخرون بالاً.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-98	عندما أتأمل في حياتي، أرى أن العديد من الأشياء تستوجب الشكر والامتنان.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-99	سبق أن قيل لي أن التواضع أحد أبرز خصائص شخصيتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
-100	عادة، لدي الاستعداد لمنح الشخص فرصة أخرى.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

الرقم	العبارة	1 يُخالفني كثيراً	2 يُخالفني	3 محايد	4 يُمثلني	5 يُمثلني كثيراً
101-	أعتقد أن حياتي مثيرة جداً للاهتمام.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
102-	أقرأ أنواعاً كثيرة من الكتب.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
103-	أحاول أن تكون لدي مبررات جيدة لقراراتي المهمة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
104-	أعرف دائماً ما أقوله لجعل الآخرين يشعرون بحال أفضل.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
105-	قد لا أخبر الآخرين بذلك، ولكنني أعتبر نفسي شخصاً حكيماً.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
106-	من المهم بالنسبة لي أن أحترم القرارات التي اتخذتها مجموعتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
107-	أخذ دائماً قرارات متأنية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
108-	أشعر بإحساس عميق من التقدير كل يوم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
109-	إذا شعرت بالاكتناب، أفكر دائماً بالأشياء الجميلة في حياتي.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
110-	معتقداتي تجعل حياتي مهمة.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
111-	أستيقظ وأنا أشعر بالحماس حيال ما يمكن أن أفعله خلال اليوم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
112-	أحب أن أقرأ الكتب الواقعية من أجل الاستمتاع.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
113-	يعتبرني الآخرون شخصاً حكيماً.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
114-	أنا شخص شجاع.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
115-	يأتمنني الآخرون على أسرارهم.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
116-	أضحى بمصالحي الشخصية بكل سرور من أجل مصلحة المجموعة التي أنتمي لها.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
117-	أعتقد أنه من الجدير الاستماع لآراء الجميع.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
118-	الناس ينجذبون إلي لأنني متواضع.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
119-	أنا معروف بحسي الفكاهي الجيد.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
120-	الناس يصفونني بأنني مفعم بالحيوية.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

APPENDIX E: SATISFACTION WITH LIFE SCALE

(Diener et al., 1985)

Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

- 7 - Strongly agree
- 6 - Agree
- 5 - Slightly agree
- 4 - Neither agree nor disagree
- 3 - Slightly disagree
- 2 - Disagree
- 1 - Strongly disagree

_____ In most ways my life is close to my ideal.

_____ The conditions of my life are excellent.

_____ I am satisfied with my life.

_____ So far I have gotten the important things I want in life.

_____ If I could live my life over, I would change almost nothing.

- 31 - 35 Extremely satisfied
- 26 - 30 Satisfied
- 21 - 25 Slightly satisfied
- 20 Neutral
- 15 - 19 Slightly dissatisfied
- 10 - 14 Dissatisfied
- 5 - 9 Extremely dissatisfied

APPENDIX F: SATISFACTION WITH LIFE SCALE

(ARABIC VERSION)

مقياس الرضا عن الحياة

إليك خمس عبارات قد تتفق/ين معها أو تختلف/ين، استخدم/ي المقياس التالي من 1-7 لتحديد/ي مدى اتفاقك أو اختلافك مع كل مفردة لوضع الرقم المناسب على الخط الذي بجوار المفردة، من فضلك كن/كوني صريح/ه وصادق/ه في إجابتك:

- 7- أوافق بشدة
- 6- أوافق
- 5- أوافق قليلاً
- 4- لا أتفق ولا أختلف
- 3- أختلف قليلاً
- 2- أختلف
- 1- أختلف بشدة

_____ في معظم الاتجاهات حياتي تتفق مع أهدافي.

_____ ظروف حياتي ممتازة.

_____ أنا راض عن حياتي.

_____ حتى الآن حققت الأشياء المهمة التي أريدها في الحياة.

_____ لو كان يمكن أن أعيد حياتي، ماكنت لأغير شيئاً منها.

APPENDIX G: THE POSITIVE AND NEGATIVE AFFECT SCHEDULE

(Watson et al., 1988)

This scale consists of a number of words that describe different feelings and emotions. Read each item and then mark the appropriate answer in the space next to that word. Indicate to what extent you feel this way generally, that is, how you feel most of the time:

1	2	3	4	5
very slightly or not at all	a little	moderately	quite a bit	extremely
_____ interested			_____ irritable	
_____ distressed			_____ alert	
_____ excited			_____ ashamed	
_____ upset			_____ inspired	
_____ strong			_____ nervous	
_____ guilty			_____ determined	
_____ scared			_____ attentive	
_____ hostile			_____ jittery	
_____ enthusiastic			_____ active	
_____ proud			_____ afraid	

APPENDIX H: THE POSITIVE AND NEGATIVE AFFECT SCHEDULE-ARABIC

جدول الانفعالات الإيجابية والسلبية

يتكون هذا الجدول من عدد من الكلمات التي تصف المشاعر والعواطف المختلفة. برجااء قراءة كل بند، وبعد ذلك القيام بوضع الرقم المناسب من المقياس أدناه بجانب كل كلمة. حدد إلى أي مدى تحس بهذا الشعور بشكل عام، أو حدد إلى أي مدى تحس بهذا الشعور في الغالب:

1. قليل جدا أو ليس على الإطلاق	2. قليل	3. متوسط	4. كثير إلى حد ما	5. كثير جدا
1. مهتم _____				11. سريع الغضب _____
2. حزين للغاية _____				12. يقظ _____
3. مبتهج _____				13. متفشل _____
4. متضابق _____				14. مُلهِم _____
5. قوي _____				15. متوتر _____
6. مُذنب _____				16. عازم _____
7. مُتروع _____				17. منتبه _____
8. عدائي _____				18. منترفز _____
9. متحمس _____				19. نشيط _____
10. فخور _____				20. خائف _____

APPENDIX I: GLOBAL ASSESSMENT OF CHARACTER STRENGTHS-24

(VIA INSTITUTE ON CHARACTER, 2017)

Instructions: This questionnaire asks you to describe aspects of your personality. The first page describes 24 elements of personality. On the next page you will be asked questions about each of those elements. Be as honest as you can.

1. Creativity: You are viewed as a creative person; you see, do, and/or create things that are of use; you think of unique ways to solve problems and be productive.
2. Curiosity: You are an explorer; you seek novelty; you are interested in new activities, ideas, and people; you are open to new experiences.
3. Judgment/Critical Thinking: You are analytical; you examine things from all sides; you do not jump to conclusions, but instead attempt to weigh all the evidence when making decisions.
4. Love of Learning: You often find ways to deepen your knowledge and experiences; you regularly look for new opportunities to learn; you are passionate about building knowledge.
5. Perspective/Wisdom: You take the “big picture” view of things; others turn to you for wise advice; you help others make sense of the world; you learn from your mistakes.
6. Bravery/Courage: You face your fears and overcome challenges and adversity; you stand up for what is right; you do not shrink in the face of pain or inner tension or turmoil.
7. Perseverance: You keep going and going when you have a goal in mind; you attempt to overcome all obstacles; you finish what you start.
8. Honesty: You are a person of high integrity and authenticity; you tell the truth, even when it hurts; you present yourself to others in a sincere way; you take responsibility for your actions.
9. Zest: You are enthusiastic toward life; you are highly energetic and activated; you use your energy to the fullest degree.
10. Love: You are warm and genuine to others; you not only share but are open to receiving love from others; you value growing close and intimate with others.
11. Kindness: You do good things for people; you help and care for others; you are generous and giving; you are compassionate.
12. Social Intelligence: You pay close attention to social nuances and the emotions of others; you have good insight into what makes people “tick”; you seem to know what to say and do in any social situation.
13. Teamwork: You are a collaborative and participative member on groups and teams; you are loyal to your group; you feel a strong sense of duty to your group; you always do your share.
14. Fairness: You believe strongly in an equal and just opportunity for all; you don’t let personal feelings bias your decisions about others; you treat people the way you want to be treated.
15. Leadership: You positively influence those you lead; you prefer to lead than to follow; you are very good at organizing and taking charge for the collective benefit of the group.
16. Forgiveness/Mercy: You readily let go of hurt after you are wronged; you give people a second chance; you are not vengeful or resentful; you accept people’s shortcomings.
17. Humility/Modesty: You let your accomplishments speak for themselves; you see your own goodness but prefer to focus the attention on others; you do not see yourself as more special than others; you admit your imperfections.
18. Prudence: You are wisely cautious; you are planful and conscientious; you are careful to not take undue risks or do things you might later regret.
19. Self-Regulation: You are a very disciplined person; you manage your vices and bad habits; you stay calm and cool under pressure; you manage your impulses and emotions.

20. Appreciation of Beauty & Excellence: You notice the beauty and excellence around you; you are often awe-struck by beauty, greatness, and/or the moral goodness you witness; you are often filled with wonder.
21. Gratitude: You regularly experience and express thankfulness; you don't take the good things that happen in your life for granted; you tend to feel blessed in many circumstances.
22. Hope: You are optimistic, expecting the best to happen; you believe in and work toward a positive future; you can think of many pathways to reach your goals.
23. Humor: You are playful; you love to make people smile and laugh; your sense of humor helps you connect closely to others; you brighten gloomy situations with fun and/or jokes.
24. Spirituality/Sense of Meaning: You hold a set of beliefs, whether religious or not, about how your life is part of something bigger and more meaningful; those beliefs shape your behaviour and provide a sense of comfort, understanding, and purpose.

Instructions: Put an X in the box in each row that best describes you.

	Very Strongly Disagree	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Very Strongly Agree
It is natural and effortless for me to express my Creativity strength.							
It is natural and effortless for me to express my Curiosity strength.							
It is natural and effortless for me to express my Judgment/Critical Thinking strength.							
It is natural and effortless for me to express my Love of Learning strength.							
It is natural and effortless for me to express my Perspective/Wisdom strength.							
It is natural and effortless for me to express my Bravery/Courage strength.							
It is natural and effortless for me to express my Perseverance strength.							
It is natural and effortless for me to express my Honesty strength.							
It is natural and effortless for me to express my Zest strength.							
It is natural and effortless for me to express my Love strength.							
It is natural and effortless for me to express my Kindness strength.							
It is natural and effortless for me to express my Social Intelligence strength.							
It is natural and effortless for me to express my Teamwork strength.							

It is natural and effortless for me to express my Fairness strength.							
It is natural and effortless for me to express my Leadership strength.							
It is natural and effortless for me to express my Forgiveness/Mercy strength.							
It is natural and effortless for me to express my Humility/Modesty strength.							
It is natural and effortless for me to express my Prudence strength.							
It is natural and effortless for me to express my Self-Regulation strength.							
It is natural and effortless for me to express my Appreciation of Beauty & Excellence strength.							
It is natural and effortless for me to express my Gratitude strength.							
It is natural and effortless for me to express my Hope strength.							
It is natural and effortless for me to express my Humor strength.							
It is natural and effortless for me to express my Spirituality/Sense of Meaning.							

APPENDIX J: GLOBAL ASSESSMENT OF CHARACTER STRENGTHS-24 ARABIC

المقياس الشامل لنقاط القوة في الشخصية 24

تعليمات: يطلب منك هذا الاستبيان وصف بعض جوانب شخصيتك. الصفحة الأولى تحتوي على وصف للأربعة وعشرون عنصراً للشخصية والصفحة الثانية تشمل أسئلة على كل من تلك العناصر. برجاء تحري الصدق في إجاباتك.

1. الإبداع: يراك الناس شخصاً مبدعاً؛ تشاهد و تفعل وتصنع أشياء مفيدة؛ تفكر في طرق فريدة من نوعها لتحل المشكلات ولتكون منتجاً.
2. حب الاستطلاع: أنت مستكشف؛ تسعى إلى التجديد؛ تهتم بالأنشطة الجديدة والأفكار والناس. أنت منفتح على تجارب جديدة.
3. إصدار الحكم / التفكير الناقد: أنت محلل؛ أنت تفحص الأشياء من جميع الجوانب. أنت لا تتسرع في الوصول إلى استنتاجات سريعة، ولكن بدلاً من ذلك تحاول أن تزن كل الأدلة عند اتخاذ القرارات.
4. حب التعلم: غالباً ما تجد طرقاً للتعلم في المعرفة والخبرات الخاصة بك. تبحث بانتظام عن فرص جديدة للتعلم. أنت متحمس لبناء المعرفة.
5. وجهة النظر / الحكمة: تنظر إلى الصورة الكبيرة للأشياء؛ يلجأ إليك الآخرون من أجل نصائحك الحكيمة؛ تساعد الآخرين على فهم العالم من حولهم؛ أنت تتعلم من أخطائك.
6. الجرأة / الشجاعة: تواجه مخاوفك وتتغلب على التحديات والمحن؛ تدافع عن الحق؛ لا تتقلص في مواجهة الألم أو التوتر الداخلي أو الاضطرابات.
7. الصمود: تواظب على الاستمرار عندما يكون لديك هدف؛ تحاول التغلب على كل العقبات؛ تنهي ما تبدأه.
8. الصدق: أنت شخص ذو نزاهة عالية وأصالة؛ تقول الحقيقة حتى عندما تؤلم؛ تقدم نفسك للآخرين بطريقة صريحة؛ تتحمل مسؤولية أفعالك.
9. الحياة: أنت متحمس تجاه الحياة؛ أنت نشيط وحيوي للغاية؛ يمكنك استخدام طاقتك إلى أقصى درجة.
10. الحب: أنت دافئ ومخلص مع الآخرين؛ لا تشارك حبك للآخرين فحسب ولكنك أيضاً متفتح لتلقي الحب منهم؛ تقدر قضاء مشوار حياتك في علاقات أليفة بالقرب من الآخرين أو من حولك.
11. اللطيف: تفعل أشياء جيدة للناس؛ تساعد الآخرين وتعتني بهم؛ أنت كريم وعطوف.
12. النكأ الاجتماعي: تنتبه جيداً إلى الفروق الاجتماعية الدقيقة ومشاعر الآخرين؛ لديك بصيرة عما يثير الناس؛ يبدو أنك تعرف ما ينبغي أن تقول أو تقوم به في المواقف الاجتماعية.
13. عمل الفريق: أنت عضو متعاون ومشارك في المجموعات والفرق؛ أنت مخلص لمجموعتك؛ تحس بشعور قوي من المسؤولية تجاه مجموعتك؛ تقوم دائماً بإنجاز الجزئية الخاصة بك.
14. الإنصاف: تؤمن بقوة بأن الجميع لهم الحق في فرص متساوية وعادلة؛ أنت لا تدع المشاعر الشخصية تؤثر في قراراتك حول الآخرين؛ أنت تعامل الناس بالطريقة التي تريد أن تُعامل بها.
15. القيادة: تؤثر بشكل إيجابي على الأشخاص الذين تقودهم؛ تفضل أن تقود بدلاً من أن تتبع؛ أنت جيد جداً في تنظيم وتحمل

المسؤولية لتحقيق المصلحة الجماعية للفريق.	
16. التسامح / الرحمة:	تتخلص من الجرح بسهولة بعدما يخطأ أحد في حقك؛ تعطي الناس فرصة ثانية؛ أنت لست انتقامي أو مستاء؛ تقبل النقص لدى الناس.
17. التواصل:	تدع إنجازاتك تتحدث عن نفسها؛ ترى طبيبتك ولكن تفضل تركيز الاهتمام على الآخرين؛ لا ترى نفسك أكثر تميزاً من الآخرين؛ تعترف بعيوبك.
18. الحيلة والحذر:	أنت حذر بحكمة؛ تخطط وفقاً لما يمليه الضمير؛ تحرص على عدم اتخاذ مخاطر لا داعي لها أو القيام بأشياء قد تندم عليها في وقت لاحق.
19. تنظيم الذات:	أنت شخص منضبط جداً؛ أنت تسيطر على الرذائل والعادات السيئة لديك. أنت تبقى هادئاً تحت الضغط؛ يمكنك التحكم في اندفاعاتك وعواطفك.
20. تقدير مظاهر الجمال والتميز:	تلاحظ مظاهر الجمال والتميز من حولك؛ غالباً ما تدهش بالجمال والعظمة و/أو حسن الخلق الذي تشهده؛ أنت غالباً ما تكون مندهشاً بعجائب الحياة.
21. الامتنان:	أنت تتلقى الشكر وتعبّر عنه بانتظام؛ أنت لا تقلل من شأن الأشياء الجيدة التي تحدث في حياتك؛ تشعر بالنعمة في كثير من الظروف.
22. الأمل:	أنت متفائل، تتوقع حدوث الأفضل؛ تؤمن بمستقبل إيجابي وتعمل من أجل تحقيقه؛ يمكنك التفكير في العديد من السبل للوصول إلى أهدافك.
23. الفكاهة:	أنت مازح؛ تحب أن تجعل الناس يبتسمون ويضحكون؛ حس الفكاهة لديك يساعدك على الاتصال بشكل وثيق مع الآخرين؛ تبهج المواقف الكئيبة بالمتعة و/أو النكات.
24. الإيمان:	تحمل مجموعة من المعتقدات، سواء كانت دينية أم لا، بأن حياتك جزء من شيء أكبر وذا معنى أسمى؛ تلك المعتقدات تشكل سلوكك وتُشعرك بالراحة والفهم والغاية.

تعليمات: ضع علامة (√) في الخانة المناسبة للعبارة التي تصفك بالطريقة الأفضل:

العبارة	لا أوافق بشدة	لا أوافق	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	أوافق للاغاية
1. يمكنني التعبير عن قوة الإبداع لدي بشكل طبيعي وبدون جهد.								
2. يمكنني التعبير عن قوة حب الاستطلاع لدي بشكل طبيعي وبدون جهد.								
3. يمكنني التعبير عن قوة إصدار الحكم والتفكير الناقد لدي بشكل طبيعي وبدون جهد.								
4. يمكنني التعبير عن قوة حب التعلم لدي بشكل طبيعي وبدون جهد.								

						5. يمكنني التعبير عن قوة وجهة النظر والحكمة لدي بشكل طبيعي وبدون جهد.
						6. يمكنني التعبير عن قوة الجرأة والشجاعة لدي بشكل طبيعي وبدون جهد.
						7. يمكنني التعبير عن قوة الصمود لدي بشكل طبيعي وبدون جهد.
						8. يمكنني التعبير عن قوة الصدق لدي بشكل طبيعي وبدون جهد.
						9. يمكنني التعبير عن قوة الحيوية لدي بشكل طبيعي وبدون جهد.
						10. يمكنني التعبير عن قوة الحب لدي بشكل طبيعي وبدون جهد.
						11. يمكنني التعبير عن قوة اللطف لدي بشكل طبيعي وبدون جهد.
						12. يمكنني التعبير عن قوة الذكاء الاجتماعي لدي بشكل طبيعي وبدون جهد.
						13. يمكنني التعبير عن قوة عمل الفريق لدي بشكل طبيعي وبدون جهد.
						14. يمكنني التعبير عن قوة الإنصاف لدي بشكل طبيعي وبدون جهد.
						15. يمكنني التعبير عن قوة القيادة لدي بشكل طبيعي وبدون جهد.
						16. يمكنني التعبير عن قوة التسامح والرحمة لدي بشكل طبيعي وبدون جهد.
						17. يمكنني التعبير عن قوة التواصل لدي بشكل طبيعي وبدون جهد.
						18. يمكنني التعبير عن قوة الحيطة والحذر لدي بشكل طبيعي وبدون جهد.
						19. يمكنني التعبير عن قوة تنظيم الذات لدي بشكل طبيعي وبدون جهد.
						20. يمكنني التعبير عن قوة تقدير مظاهر الجمال والتميز لدي بشكل طبيعي وبدون جهد.

							21. يمكنني التعبير عن قوة الامتتان لدي بشكل طبيعي وبدون جهد.
							22. يمكنني التعبير عن قوة الأمل لدي بشكل طبيعي وبدون جهد.
							23. يمكنني التعبير عن قوة الفكاهاة لدي بشكل طبيعي وبدون جهد.
							24. يمكنني التعبير عن قوة الإيمان لدي بشكل طبيعي وبدون جهد.

APPENDIX K: INTAKE FORM-ENGLISH VERSION

CLIENT INFORMATION

Confidentiality: The therapeutic relationship is a privileged relationship and the content of all discussions, testing, notes and evaluations are protected. This information can only be released by your signed consent.

Please fill out this form and bring it to your first session. Please note that the information you provide here is protected as confidential information.

Date of Initial Session: _____ Therapist: _____
CLIENT Name _____ Date of Birth: _____
 Address _____
 Mobile Phone (____) _____
 Employer (if any) _____
 Marital Status: Single Married Divorced Widowed
 Email: _____ Emergency Contact _____
 Name: _____ Relationship: _____ Phone: _____

GENERAL HEALTH

Do you have any physical symptoms that concern you? _____

List any medication you are taking: _____

Date of last physical: _____

History of Medical Condition: _____

Do you exercise? ____ Yes ____ No (if yes, how and how often?) _____

Do you: (check all that apply)

__ drink alcohol __ use drugs __ smoke __ drink caffeine __ want to (Gain/Lose)

weight __ have high blood pressure __ have allergies __ have trouble sleeping

Briefly describe your overall health? _____

Over the last 2 weeks, how often have you been bothered by any of the following problems?

	Not at all 0	Several Days 1	More than half the days 2	Nearly every day 3
Little interest or pleasure in doing things.				
Feeling down, depressed, or hopeless.				
Trouble falling or staying asleep, or sleeping too much.				
Feeling tired or having little energy.				

Poor appetite or overeating.				
Feeling bad about yourself, or that you are a failure, or have let yourself or family down.				
Trouble concentrating on things such as using social media, reading the newspaper or watching TV.				
Moving or speaking so slowly that other people could have noticed. Or the opposite-being so fidgety or restless that you have been moving around a lot more than usual				
Thought that you would be better off dead, or of hurting yourself in some way.				

FAMILY MENTAL HEALTH HISTORY

Family History: Please indicate (✓) any family members on either side who have had any of the following:

MEDICAL PROBLEMS	MOTHER'S SIDE	FATHER'S SIDE
Intellectual disability		
Learning disabilities/problems		
Hyperactivity/attention problems		
Speech/language problems		
Seizures		
Headaches		
Genetic disorders		
Miscarriages		
Multiple Sclerosis		
Thyroid problems		
Other medical problems		
PSYCHIATRIC PROBLEMS	MOTHER'S SIDE	FATHER'S SIDE
Depression/suicide		
Bipolar disorder (Manic-Depression)		
Anxiety disorder		

Panic attacks		
Obsessive-compulsive disorder		
Phobias and fears		
Autism spectrum disorder		
Schizophrenia		
Hallucinations		
Alcohol/drug abuse (specify)		
"Nervous breakdowns"		
Other		

MOTIVATION FOR PARTICIPATING

My motivation(s) for participating is/are: _____

Please include specific issues that you would like help with: _____

How did you deal with this issue before? _____

What solutions to your issue(s) have you found helpful? _____

When did the issue(s) begin? (approximately) _____

Other personal concerns I have include: (Please place an (X) next all that apply)

☐ Feeling Blue ☐ Low self-esteem ☐ Feeling Angry ☐ Anxious ☐ Family
 tension/conflict ☐ Parenting concern ☐ Financial stress ☐ Religious differences ☐
 Addiction concerns ☐ Tired ☐ Work stress ☐ Infidelity Concerns ☐ Eating
 problems ☐ Lack of trust ☐ Other _____ ☐ Communication Issues

Religious:

I consider myself a religious person: ☐ Yes ☐ No ☐ Uncertain

Do you pray? ☐ Yes ☐ No ☐ Occasionally

Do you meditate? ☐ Yes ☐ No ☐ Occasionally

Do you read the Quran? ☐ Yes ☐ No ☐ Occasionally

How often do you go to a mosque? _____

How important are matters of religion in your life? _____

School History:

Entered school at age: _____

Describe your grades and behaviour in elementary school:

Describe your grades and behaviour in preparatory school:

Describe your grades and behaviour in high school:

Describe your academic performance in the university:

Describe your performance on the job (if working):

Describe your talents or skills:

Additional information:

Please provide any other information or describe any other concerns that have not been covered above.

APPENDIX L: INTAKE FORM-ARABIC VERSION

معلومات الطالب

الاسم: _____
رقم القيد: _____ تاريخ الميلاد: _____
الجوال: _____
الحالة الاجتماعية: أعزب _____ متزوج _____ مطلق _____ أرمل _____
الجنسية: قطري _____ غير قطري _____
الايميل: _____

كيف سمعت عن هذه الدراسة؟
مركز الإرشاد الطلابي بالجامعة _____ عبر البريد الالكتروني _____ في أحد المقررات الدراسية
عبر أحد الطلبة _____ عبر وسائل أخرى (يرجى التحديد): _____
هل سبق لك أن حضرت جلسات الإرشاد النفسي في الجامعة: لا _____ نعم _____
هل سبق لك أن حضرت جلسات الإرشاد النفسي خارج الجامعة: لا _____ نعم _____
هل تحضر جلسات الإرشاد النفسي في الوقت الحالي؟ لا _____ نعم _____

الصحة العامة

• هل لديك أي أعراض صحية تقلقك؟

• ضع قائمة بأي أدوية تستعملها في الوقت الحالي:

تاريخ اخر زيارة للطبيب العام: _____
هل تمارس الرياضة؟ نعم _____ لا _____ إذا كانت اجابتك نعم، كم مرة تمارس الرياضة خلال الشهر؟ _____

• ضع علامة (√) على ما ينطبق:

أشرب الكحول _____ أتعاطى المخدرات _____ أدخن _____ أشرب المنبهات مثل القهوة _____ أريد أن أنقص أو أزيد من وزني _____
أعاني من ضغط الدم _____ لدي حساسية _____ لدي مشاكل في النوم _____

اوصف وضعك الصحي باختصار:

خلال الأسبوعين الماضيين، حدد كم تعرضت للأشياء التالية:

العبارة	ليس على الإطلاق 0	بعض الأيام 1	أغلب الأيام 2	كل يوم تقريباً 3
1 قلة الاهتمام أو الاستمتاع بعمل الأشياء				
2 الشعور بالإحباط، الاكتئاب، أو اليأس				
3 صعوبة في القدرة على النوم أو البقاء نائماً، أو النوم كثيراً				
4 الشعور بالتعب أو الشعور بأنه ليس لديك طاقة				
5 انعدام الشهية أو الأكل الكثير				
6 الشعور بالسوء تجاه نفسك، أو بأنك فاشل، أو بأنك خذلت نفسك أو عائلتك				
7 صعوبة في التركيز في الأشياء مثل استعمال وسائل التواصل الاجتماعي، قراءة الجرائد، أو مشاهدة التلفاز				
8 الحركة أو التحدث بشكل بطيء جداً بحيث يستطيع من حولك ملاحظة ذلك. أو العكس بأن تكون قلقاً و تتحرك كثيراً بشكل غير معتاد.				
9 شعرت بأنه من الأفضل أن تكون ميتاً، أو فكرت بإيذاء نفسك بطريقة ما				

تاريخ الصحة النفسية للأسرة

الرجاء تحديد إذا كان أي من التالي ينطبق على أحد أفراد أسرتك:

العبارة	طرف الأم	طرف الأب	أحد الإخوة	أحد الأقارب
1 إعاقة ذهنية				
2 مشاكل/ صعوبات التعلم				
3 مشاكل فرط النشاط/ الانتباه				
4 مشاكل النطق/ اللغة				
5 التشنج				
6 الصداع				
7 الاضطرابات الجينية				
8 الاجهاض				
9 التصلب المتعدد				
10 مشاكل الغدة الدرقية				
11 اكتئاب/انتحار				
12 اضطراب ثنائي القطب (هوس - اكتئاب)				
13 اضطرابات القلق				
14 نوبات الذعر				
15 اضطراب الوسواس القهري				
16 الرهاب والخوف				
17 اضطراب طيف التوحد				
18 انفصام في الشخصية				

19	الهوسه			
20	تعاطي الكحول/ المخدرات			
21	انهيارات عصبية			
22	أي مشاكل صحية أو نفسية أخرى			

الدافع للمشاركة

دوافعي للمشاركة في هذه الدراسة هي:

الرجاء تحديد أي مواضيع ترغب في الحصول على المساعدة فيها:

وضح كيف تعاملت مع هذه المواضيع في السابق:

متى بدأت تلاحظ هذا الموضوع تقريباً؟

مواضيع أخرى تعرضت لها:

عدم تقدير الذات _____ الصراع/التوتر الأسري _____ صعوبات مادية _____ إرهاق _____ ضغوط في العمل _____
 خيانة _____ مشاكل في تناول الطعام _____ عدم الثقة _____ مشاكل في التواصل _____ أخرى _____

الدين

أعتبر نفسي شخصاً متديناً: نعم _____ لا _____ غير متأكد _____

أصلي: نعم _____ لا _____ أحياناً _____

أقرأ القرآن: نعم _____ لا _____ أحياناً _____

أهمية الدين في حياتك _____ مهم جداً _____ مهم _____ ليس للدين أهمية كبيرة في حياتي _____

APPENDIX M: INFORMED CONSENT 1-ENGLISH VERSION

Dear Qatar University Students,

Greetings:

My name is *Aisha ALAhmadi*, and I would like to invite you to take part in a research study looking at the factors or dimensions of character strengths and how they may be correlated with indices of wellbeing.

Before you decide to participate, it is important that you know what the study will involve.

Please take the time to read the following information, before deciding if you wish to participate.

What is the purpose of the study?

The study has the following aims: First, it will involve the validation of the Qatari version of the Values In Action-Inventory of Strengths (VIA-IS) using a community sample to determine the factors or dimensions of character strengths. Second, the revealed Qatari character strengths will be correlated with indices of wellbeing. Third, the study will examine whether the underlying character strengths vary according to gender and age.

This study is part of a PhD program in the School of Psychology supervised by Dr. Roger Bretherton at the University of Lincoln, United Kingdom.

Who is organizing the research?

The research is being organized by the University of Lincoln in the United Kingdom.

Why have I been asked to take part?

You have been selected as part of a student cluster sample population representing the community sample in this research.

Is my taking part confidential?

Yes. No identifying information about your name is requested. All data will be kept strictly confidential and secured at all times and will only be used for research purposes only.

Do I have to take part?

No. You do not. Your participation is completely voluntary and you will be free to refuse or stop at any time without penalty. You will not be affected in any way if you decide to stop.

What will I have to do?

You will be requested to complete the following three questionnaires:

1. Values in Action Inventory of Strengths (VIA-IS) – 120 items.
2. The Satisfaction with Life Scale (SWLS) – 5 items.
3. The Positive and Negative Affect Schedule (PANAS) – 20 items.

Are there any risks in taking part?

There are no foreseeable risks from your participation because this is simply an assessment study rather than a treatment study. Please note that if you do find anything about the research upsetting or stressful, you can discontinue at any point or for any other reason, and that you do not have to give an explanation for stopping.

Are there any benefits in taking part?

There are no direct benefits for taking part in this study but we hope that the results of the study will help us understand more about character strengths and how they can be utilized to improve counseling practices and enhance wellbeing.

What will happen to the results of the study?

They will be analysed and written up for publication. If you wish to obtain a summary of the results, you may contact Mrs. Aisha AlAhmadi at: Aisha.Alahmadi@qu.edu.qa

What if I have other questions or queries?

If you have any questions, you may contact me, Aisha AlAhmadi, at the following email address, Aisha.Alahmadi@qu.edu.qa or my supervisor, Dr. Roger Bretherton, at: rbretherton@lincoln.ac.uk

Confirmation of informed consent:

- I confirm that I am aged 18 or over and that I have read and understand the information above pertaining to this study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.
- I understand that my participation is voluntary and I understand that I can withdraw my data at any point up until two weeks after completing the study
- I understand that data will be kept confidential and securely and will be anonymised throughout.
- I understand if I have any questions or concerns, that I can contact the researcher supervisor using the contact details given.

Consent Statement:

I agree to participate in this study.

Participant Signature: _____ Date_____

Investigator Signature: _____ Date_____

Participant ID Code: _____

APPENDIX N: INFORMED CONSENT 1-ARABIC VERSION

إخطار موافقة 1

أعزائي طلبة جامعة قطر:

تحية طيبة وبعد،

اسمي الأستاذة عائشة الأحمدى، محاضر بقسم العلوم النفسية في كلية التربية، جامعة قطر وطالبة دراسات عليا-برنامج الدكتوراه بجامعة لينكولن بالمملكة المتحدة. يسعدني دعوتكم للمشاركة في دراسة علمية تهدف إلى معرفة المزيد عن نقاط القوة وصفات الشخصية ومدى علاقتها بمؤشرات السعادة.

قبل الإقرار في المشاركة، من المهم التعرف على طبيعة هذه الدراسة. برجاء أخذ وقتكم لقراءة المعلومات التالية قبل اتخاذ القرار حول رغبتكم في المشاركة.

ما هو هدف الدراسة؟

تهدف الدراسة إلى تقنين النسخة القطرية لمقياس تصنيف نقاط القوة-القيم في التصرف لتحديد أبعاد نقاط القوة للشخصية لدى عينة ممثلة للمجتمع الطلابي بجامعة قطر ومدى ارتباطها بمؤشرات السعادة ومتغيرات السن والجنس.

تعتبر هذه دراسة جزءاً من متطلبات برنامج الدكتوراه بقسم علم النفس بإشراف الدكتور روجر بريثرتون.

ما هي الجهة المنظمة للبحث؟

هذه الدراسة البحثية منظمة من قبل قسم علم النفس في جامعة لينكولن بالمملكة المتحدة.

لماذا طلب مني المشاركة؟

تم اختياركم من ضمن المجتمع الطلابي بجامعة قطر والذي يمثل عينة المجتمع في هذه الدراسة.

هل هناك ضمان للسرية بخصوص مشاركتي؟

نعم! لستم مطالبون بتزويدنا بأي معلومات لها علاقة بهويتكم. كل البيانات سوف تظل سرية و آمنة في كل الأوقات. إن جميع البيانات سوف تعامل بسرية تامة و سوف تستخدم لأغراض البحث العلمي فقط.

هل من الضروري أن أشارك؟

لا! أنتم لستم مجبرون على المشاركة. مشاركتكم هي تطوعية كلياً ولكم حرية الرفض أو التوقف أثناء المشاركة بدون أي توابع ولن تتأثروا بأي حال إذا ما قررتم التوقف.

ماذا يجب علي أن أفعل؟

سوف نطلب منكم تعبئة المقاييس التالية:

1. مقياس تصنيف نقاط القوة- القيم في التصرف – 120 بندا.
2. مقياس الرضا عن الحياة – 5 بنود.
3. مقياس جدول الانفعالات الإيجابية والسلبية – 20 بندا.

هل هناك مخاطر في المشاركة؟

لا نتوقع ظهور أي مخاطر مترتبة عن مشاركتكم لأن هذه الدراسة تقييمية وليست علاجية.

يرجى الملاحظة بأنه في حال وجدتم أي جزئية من الدراسة مسببة لضغوط أو قلق، يمكنكم التوقف أثناء أي مرحلة أو لأي سبب، ولستم مطالبون بتبرير موقفكم.

هل هناك فوائد للمشاركة؟

ليست هناك فوائد مباشرة للمشاركة في هذه الدراسة، ولكن نأمل أن نتائج الدراسة سوف تساعدنا على فهم نقاط القوة في الشخصية والتعرف على كيفية توظيفها لتعزيز مؤشرات السعادة وفاعلية برامج الإرشاد النفسي.

ماذا عن نتائج الدراسة؟

سوف تحلل نتائج الدراسة و تكتب وتقدم بعد ذلك للنشر، و إذا رغبتكم بالحصول على ملخص لنتائج الدراسة فيمكنكم التواصل على البريد الإلكتروني الخاص بالباحث الرئيسي: Aisha.Alahmadi@qu.edu.qa

ماذا لو لدي أسئلة أو استفسارات أخرى؟

إذا كانت لديكم أسئلة أو استفسارات، يمكنكم التواصل مع الأستاذة عائشة الأحمدى عبر عنوان البريد الإلكتروني التالي: Aisha.Alahmadi@qu.edu.qa، أو مشرفي، الدكتور روجر بريثرتون عبر عنوان البريد الإلكتروني التالي: rbretherton@lincoln.ac.uk

التأكيد على إخطار موافقة:

- أؤكد أن عمري لا يقل عن 18 سنة وأنني قرأت وفهمت المعلومات المقدمة أعلاه حول هذه الدراسة، ولقد أتيحت لي الفرصة لأخذ تلك المعلومات بعين الاعتبار وطرح الأسئلة، والحصول على أجوبة مرضية.
- أتفهم أن مشاركتي تطوعية وأنه يمكنني سحب بياناتي في أي وقت إلى حد أسبوعين بعد الإنتهاء من الدراسة.
- أتفهم أن البيانات سوف تعامل بسرية وأمان أثناء الدراسة.
- أتفهم أنه في حال لدي أسئلة أو استفسارات، يمكنني التواصل مع مشرف الباحث عبر طرق التواصل المذكورة سابقا.

بيان الموافقة

أوافق على المشاركة في هذه الدراسة:

التاريخ: _____

توقيع الطالب/ة: _____

التاريخ: _____

توقيع الباحث: _____

رمز الطالب/ة في هذا البحث: _____

APPENDIX O: INFORMED CONSENT 2-ENGLISH VERSION

Dear Qatar University Students,

Greetings,

My name is *Aisha ALAhmadi*, and I would like to invite you to take part in a research study about the effectiveness of an innovative counseling intervention based on character strengths and their relationship to wellbeing.

Before you decide to participate, it is important that you know what the study will involve.

Please take the time to read the following information, before deciding if you wish to participate.

What is the purpose of the study?

The counseling intervention will utilize participants' personality strengths to enrich both the cognitive and affective dimensions of their wellbeing. The strengths-based intervention is going to be applied a community subsample from Qatar University students. This study is part of a PhD program in the School of Psychology supervised by Dr. Roger Bretherton at the University of Lincoln, United Kingdom.

Who is organizing the research?

The research is being organized by the University of Lincoln in the United Kingdom.

Why have I been asked to take part?

You have been selected as part of a student cluster sample population representing the community sample in this research.

Is my taking part confidential?

Yes. No identifying information about your name is requested. All data will be kept strictly confidential and secured at all times and will only be used for research purposes only.

Do I have to take part?

No. You do not. Your participation is completely voluntary and you will be free to refuse or stop at any time without penalty. You will not be affected in any way if you decide to stop.

What will I have to do?

You will be requested to attend 4 counseling sessions and follow-ups as well as complete the following three questionnaires:

4. The Satisfaction with Life Scale (SWLS) – 5 items.
5. The Positive and Negative Affect Schedule (PANAS) – 20 items.
6. Global Assessment of Character Strengths (GACS)-24 items.

Are there any risks in taking part?

There are no foreseeable risks from your participation. Please note that if you do find anything about participating in the counseling intervention upsetting or stressful, you can discontinue at any point or for any other reason, and that you do not have to explain stopping.

Are there any benefits in taking part?

There are no direct benefits for taking part in this study but we hope that the results of the study will help us understand more about character strengths and how they can be utilized to improve counseling practices and enhance wellbeing.

What will happen to the results of the study?

The results will be analysed and written up for publication. If you wish to obtain a summary of the results, you may contact Mrs. Aisha AlAhmadi at: Aisha.Alahmadi@qu.edu.qa

What if I have other questions or queries?

If you have any questions, you may contact me, Aisha AlAhmadi, at the following email address, PositivePsychology@qu.edu.qa or my supervisor, Dr. Roger Bretherton, at: rbretherton@lincoln.ac.uk

Confirmation of informed consent:

- I confirm that I am aged 18 or over and that I have read and understand the information above pertaining to this study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.
- I understand that my participation is voluntary and I understand that I can withdraw my data at any point up until two weeks after completing the study
- I understand that data will be kept confidential and securely and will be anonymised throughout.
- I understand if I have any questions or concerns, that I can contact the researcher supervisor using the contact details given.

Consent Statement:

I agree to participate in this study.

Participant Signature: _____ Date_____

Investigator Signature: _____ Date_____

Participant ID Code: _____

APPENDIX P: INFORMED CONSENT 2-ARABIC VERSION

إخطار موافقة 2

أعزائي طلبة جامعة قطر:

تحية طيبة وبعد،

اسمي الأستاذة عائشة الأحمد، محاضر بقسم العلوم النفسية في كلية التربية، جامعة قطر وطالبة دراسات عليا-برنامج التعرف على فعالية برنامج تسعدي دعوتكم للمشاركة في دراسة علمية تهدف إلى الدكتوراه بجامعة لينكولن بالمملكة المتحدة. في الإرشاد النفسي يعتمد على نقاط القوة للشخصية ومدى علاقتها بمؤشرات السعادة.

قبل الإقرار في المشاركة، من المهم التعرف على طبيعة هذه الدراسة. برجاء أخذ وقتكم لقراءة المعلومات التالية قبل اتخاذ القرار حول رغبتكم في المشاركة.

ما هو هدف الدراسة؟

تهدف الدراسة إلى توظيف نقاط القوة في الشخصية في عملية الإرشاد النفسي لدى عينة ممثلة للمجتمع الطلابي بجامعة قطر وقياس مدى فعاليتها وارتباطها بمؤشرات السعادة. تعتبر هذه دراسة جزءاً من متطلبات برنامج الدكتوراه بقسم علم النفس بإشراف الدكتور روجر بريثرتون.

هل هناك ضمان للسرية بخصوص مشاركتي؟

نعم! لستم مطالبون بتزويدنا بأي معلومات لها علاقة بهويتكم. كل البيانات سوف تظل سرية وآمنة في كل الأوقات. إن جميع البيانات سوف تعامل بسرية تامة وسوف تستخدم لأغراض البحث العلمي فقط.

هل من الضروري أن أشارك؟

لا! أنتم لستم مجبرون على المشاركة. مشاركتكم هي تطوعية كلياً ولكم حرية الرفض أو التوقف أثناء المشاركة بدون أي تبعات. ولن تتأثروا بأي حال إذا ما قررتم التوقف.

ماذا يجب علي أن أفعل؟

سوف نطلب منكم المشاركة في أربعة جلسات إرشادية وجلسات متابعة بالإضافة إلى تعبئة المقاييس التالية:

1. المقياس الشامل لسمات القوة في الشخصية – 24 بنداً.
2. مقياس الرضا عن الحياة – 5 بنود.
3. مقياس جدول الانفعالات الإيجابية والسلبية – 20 بنداً.

ماذا لو لدي أسئلة أو استفسارات أخرى؟

إذا كانت لديكم أسئلة أو استفسارات، يمكنكم التواصل مع الأستاذة عائشة الأحمد عبر عنوان البريد الإلكتروني التالي:

PositivePsychology@qu.edu.qa

بيان الموافقة

أوافق على المشاركة في هذه الدراسة طوعاً:

التاريخ: _____

توقيع الطالب/ة: _____

التاريخ: _____

توقيع الباحث: _____

رمز الطالب/ة في هذا البحث: _____

APPENDIX Q: PARTICIPANT DEBRIEF FORM 1-ENGLISH

Thank you for participating in our study. The study has the following aims: First, it will validate the Qatari version of the Values In Action-Inventory of Strengths (VIA-IS) using a community sample to determine the factors or dimensions of character strengths. Second, the revealed Qatari character strengths will be correlated with indices of wellbeing. Third, the study will examine whether the underlying character strengths vary according to gender and age.

If you have any further questions about the study, please feel free to ask the researcher before you finish or alternatively contact the researcher Aisha AlAhmadi, at: Aisha.Alahmadi@qu.edu.qa or the supervisor, Dr. Roger Bretherton, at: rbretherton@lincoln.ac.uk

If you have any concerns about the ethics of this study or you wish to complain about the study or how you have been treated, then please contact the School of Psychology ethics committee on soprec@lincoln.ac.uk with details of your complaint and it will be investigated.

If you do not want your data to be used for this study please inform the researcher before you leave the class.

Should you change your mind about participating in the study later, you have two weeks in which to withdraw your data. If you decide that you wish to have your data withdrawn please contact the School of Psychology ethics committee on soprec@lincoln.ac.uk with your participant ID code and the name of the study. SOPREC will then arrange with the researcher for your data to be removed. No identifiable details will be forwarded to the researchers and your anonymity to the researcher will remain intact.

Thank you again for taking the time to participate in our study.

APPENDIX R: PARTICIPANT DEBRIEF FORM 1-ARABIC

شكراً لك على المشاركة في دراستنا. تهدف هذه الدراسة إلى تحقيق الأهداف التالية: أولاً ، تقنين النسخة القطرية لمقياس تصنيف نقاط القوة-القيم في التصرف لتحديد أبعاد نقاط القوة للشخصية لدى عينة ممثلة للمجتمع الطلابي بجامعة قطر. ثانياً ، سيتم ربط نقاط القوة القطرية التي تم الكشف عنها بمؤشرات السعادة. ثالثاً، سنتنظر الدراسة في ما إذا كانت نقاط القوة للشخصية تختلف حسب الجنس والعمر.

إذا كانت لديك أي أسئلة أخرى حول الدراسة ، فلا تتردد في الاستفسار من الباحث قبل الانتهاء أو الاتصال بالباحثة، الأستاذة عائشة الأحمدى، على البريد الإلكتروني التالي: Aisha.Alahmadi@qu.edu.qa أوالمشرف، الدكتور روجر بريثيرتون، على: rbretherton@lincoln.ac.uk

إذا كان لديك أي مخاوف بشأن أخلاقيات هذه الدراسة أو كنت ترغب في تقديم شكاية بشأن الدراسة أو بخصوص معاملتك، فالرجاء الاتصال بلجنة أخلاقيات كلية علم النفس على البريد الإلكتروني التالي: soprec@lincoln.ac.uk لتزويدها بتفاصيل شكايتك وسيتم التحقيق في ذلك.

إذا كنت لا تريد استخدام بياناتك في هذه الدراسة، فيرجى إبلاغ الباحث قبل أن تغادر الفصل.

إذا غيرت رأيك بشأن المشاركة في الدراسة في وقت لاحق، فلديك أسبوعين لسحب بياناتك. إذا قررت سحب بياناتك، فالرجاء الاتصال بلجنة أخلاقيات كلية علم النفس على soprec@lincoln.ac.uk وتزويدها برمز هوية المشارك واسم الدراسة، وستقوم SOPREC بعد ذلك بالتنسيق مع الباحث لإزالة بياناتك. يرجى العلم بأنه سوف لن يتم إرسال أي تفاصيل عن هويتك للباحثين وستبقى هويتك محفوظة.

شكراً مرة أخرى لتخصيص وقتك للمشاركة في دراستنا.

APPENDIX S: PARTICIPANT DEBRIEF FORM 2-ENGLISH

Thank you for participating in our study. The aim of this study is to assess the effectiveness of a strengths-based counseling intervention using participants' personality strengths to enrich both the cognitive and affective dimensions of their wellbeing.

If you have any further questions about the study, please feel free to contact the researcher Aisha AlAhmadi, at: Aisha.Alahmadi@qu.edu.qa or the supervisor, Dr. Roger Bretherton, at: rbretherton@lincoln.ac.uk

If you have any concerns about the ethics of this study or you wish to complain about the study or how you have been treated, then please contact the School of Psychology ethics committee on soprec@lincoln.ac.uk with details of your complaint and it will be investigated.

If you do not want your data to be used for this study, please inform the researcher before you leave the class.

Should you change your mind about participating in the study later, you have two weeks in which to withdraw your data. If you decide that you wish to have your data withdrawn please contact the School of Psychology ethics committee on soprec@lincoln.ac.uk with your participant ID code and the name of the study. SOPREC will then arrange with the researcher for your data to be removed. No identifiable details will be forwarded to the researchers and your anonymity to the researcher will remain intact.

Thank you again for taking the time to participate in our study.

APPENDIX T: PARTICIPANT DEBRIEF FORM 2-ARABIC

شكراً لك على المشاركة في دراستنا. تهدف هذه الدراسة إلى توظيف نقاط القوة للشخصية في عملية الإرشاد النفسي لدى عينة ممثلة للمجتمع الطلابي بجامعة قطر وقياس مدى فعاليتها وارتباطها بمؤشرات السعادة.

إذا كان لديك أي أسئلة حول الدراسة ، يمكنك الاتصال بالباحثة، الأستاذة عائشة الأحمدى، على البريد الإلكتروني التالي: Aisha.Alahmadi@qu.edu.qa أو المشرف، الدكتور روجر بريثيرتون، على: rbretherton@lincoln.ac.uk

إذا كان لديك أي مخاوف بشأن أخلاقيات هذه الدراسة أو كنت ترغب في تقديم شكاية بشأن الدراسة أو بخصوص معاملتك، فالرجاء الاتصال بلجنة أخلاقيات كلية علم النفس على البريد الإلكتروني التالي: soprec@lincoln.ac.uk لتزويدها بتفاصيل شكايتك وسيتم التحقيق في ذلك.

إذا كنت لا تريد استخدام بياناتك في هذه الدراسة، فيرجى إبلاغ الباحث قبل أن تغادر الفصل.

إذا غيرت رأيك بشأن المشاركة في الدراسة في وقت لاحق، فلديك أسبوعين لسحب بياناتك. إذا قررت سحب بياناتك، فالرجاء الاتصال بلجنة أخلاقيات كلية علم النفس على soprec@lincoln.ac.uk وتزويدها برمز هوية المشارك واسم الدراسة، وستقوم SOPREC بعد ذلك بالتنسيق مع الباحث لإزالة بياناتك. يرجى العلم بأنه سوف لن يتم إرسال أي تفاصيل عن هويتك للباحثين وستبقى هويتك محفوظة.

شكراً مرة أخرى لتخصيص وقتك للمشاركة في دراستنا.

APPENDIX U: COUNSELLING INTERVENTION PROGRAMME-ENGLISH VERSION

Treatment Plan for the 4 Counselling Sessions

(Based on Ryan Niemiec's Book-Character Strengths Interventions: A Field Guide for Practitioners, 2017)

Session 1: Objective: Becoming Aware of one's Character Strengths*Activity 1:*

- Think of a specific time, recently or awhile back, when you were at your best—you were functioning strongly. This could be a time at school, home, or other place and you were behaving in a way that was true to who you are.
- Develop the story with a beginning, middle, and end.
- Write out the story.
- Review the story and pay careful attention and notice of the character strengths you used throughout the story.

Activity 2: (Could be an exercise they could do at home).

- Explore the role of one or more mentors/role models, past or present, in your life.
- Name a person who has served as a mentor or role model to you. The person might become clear as you think about a time in your life when you were struggling and someone stepped in to help you.
- What was their core belief about you and your strengths? What did they see in you? How did they communicate this with you?
- What impact did this have on you at the time? What is the impact on you today?
- Looking back, what were their character strengths? How did they use their strengths to help you?

Activity 3: (Suggested exercise at home- Self-monitoring your Strengths)

- Create a tracking sheet like the one below or clients may create one using their apps.
- Set a reminder alert for every hour or set up an intermittent alarm that will cue you to pause and check in on the behaviours you are monitoring.
- In your tracking log, be sure to note the activity you are doing, the strengths you are using, and how you are using those strengths. This will help you draw connections between your internal processes and your actual behaviours.

Day of the Week/Time	Current Activity	Character Strengths	How I'm Using My Strengths	Any Comments (e.g., emotions felt, obstacles to using strengths)
Day: Time				
Day: Time:				
Day: Time:				
Day: Time:				
Day: Time:				
Day: Time:				
Day: Time:				

Session 2: Objective: Character Strengths Use

Suggested Activities:

Activity 1: Using a Signature Strength in a New Way (suggested home exercise)

- Reflect back on the Session 1 Activity 1 from last Week about your Character Strengths
- Select one of your Top Strengths
- Use the strength in a new and different way each day for 1 week.
- Be prepared in Session 3 to share how you used your Top Strength.

Activity 2: Directing Character Strengths towards Oneself (completed during the counselling session)

- For each of the questions below, consider a specific situation in which something has gone wrong, you have made an error, or you are suffering in some way. Rate yourself on the following using a scale of 1-10, where 1 is the lowest amount of inward application and 10 is the highest amount of inward application.
 - What is your level of self-kindness/self-compassion? How kind are you with yourself?
1 2 3 4 5 6 7 8 9 10
 - What is your level of self-fairness? How fair are you with yourself?
1 2 3 4 5 6 7 8 9 10
 - What is your level of self-forgiveness? How forgiving are you with yourself?
1 2 3 4 5 6 7 8 9 10
 - What is your level of self-leadership? How much do you apply self-leadership, taking control, and leading/organizing yourself to action?
1 2 3 4 5 6 7 8 9 10
 - What is your level of self-bravery? How brave are you in facing what is going on within yourself (e.g., inner struggles, flaws, limitations, troubling memories)?
1 2 3 4 5 6 7 8 9 10
 - What is your level of self-honesty? How honest are you with yourself?
1 2 3 4 5 6 7 8 9 10
 - How is your level of self-perspective? How often do you turn to and follow your own inner wisdom?
1 2 3 4 5 6 7 8 9 10
- Select your highest rating. What are you doing best at? How can you learn from this positive approach you are taking?
- Select your lowest rating. What would you benefit most from improving? What are you in most need of?
- Consider how you express the character strength chosen in Step 3 to other people. Reflect on what you say, think, and do. Apply these thoughts, words, and actions toward yourself.

Activity 3: Signature Strengths Across Domains

- Choose one of your signature strengths. You might consider choosing a signature strength you'd like to better understand and improve upon.

- Choose 3 domains in your life that you regularly take part in. Domains you might consider include: Family, relationship, university, social, religious, community, sport, work.
- Write about how you can use this particular signature strength in these 3 domains. Some of what you write about might reflect past use in that domain and some might be new ways of using the strength.
- Develop a concrete plan to put the strength into action in each setting. Set a designated period of time to take action.

Session 3: Objective: Meaning & Engagement

Suggested Activities:

Activity 1: Strengths Alignment (connecting signature strengths to daily tasks)

- List the 5 tasks that you do most frequently at home / at the university / or at work.
- Review your Top 5 strengths in your character strengths profile from the Session 1/Activity 1.
- Write down one way you can use any one of your top strengths with each of the five tasks (e.g., using creativity to lead a classroom group project by ending it with a new quote each time). Explain how you will bring the character strength out in the given task.
- When you are ready, repeat the previous step with a different top strength. Repeat until you go through all 5 of your signature strengths.

Activity 2: What Matters Most?

- *Imagine what will matter most.* Picture in your mind the area of your life that will matter to you 6 months or 1 year from now. Visualize that area of your life functioning even stronger at that time compared to today (even if the area is already doing well at the moment).
- *Phrase your intention.* In order to strengthen the area, make a simple intention that will help you highlight the focal point for the area. Try to capture this intention in a phrase or a sentence. For example, graduate from the university, improve physical health, increase happiness in relationship.
- *Signature strength pathways.* List one way each of your 5 strongest signature strengths could be used as a “pathway of meaning” to help you make your intention a reality and improve this area of meaning. Each of these strengths can therefore assist you in taking action and deepening your experience of what matters most.

- *Action Planning.* You now have 5 pathways to enhancing or staying strong with what matters most to you. Write down the steps you will take to make this improvement. Will you bring forth one strength pathway at a time? Combine pathways? How will you ensure you use all of your 5 strongest strengths?

Activity 3: Cultivating Inner Self-Worth

To become aware of the intrinsic value of your life, explore the following 4 domains through journaling, reflection or discussion:

5. Relationship. What people do you matter most to? What character strengths do they see in you?
6. Singularity. You are unique, irreplaceable, and capable of making an important contribution. Explain how this is true. Explore how your character strengths contribute to each of these components.
7. Growth. Seeing challenges as opportunities to learn and grow is a quality you can develop and use. Which of your character strengths will help you develop this kind of growth perspective?
8. Spirituality. Each person can connect with something greater, outside of himself or herself, which is sacred. Examples include God, the pursuit of an ultimate concern. What is the sacred or the holy that you seek? How might your character strengths support you on your journey?

Session 4: Objective: Goal-Setting /Achievement

Activity 1: (Hope for Your Goals: To be completed during the session)

4. Goal. Identify an idea of who you want to be, what you want to accomplish, and/or where you want to go in the short-term or long-term.
5. Agency. Build in thoughts that you can take responsibility for moving toward your goals, that you have the character strengths within you to motivate yourself.
6. Pathways. Create several routes to achieving your goal. Consider your character-strengths-oriented plans for navigating around the obstacles that can emerge at any time.

Activity 2: (Implementation Intentions: To be assigned as a Home Exercise to be discussed during the follow-up session). This activity will serve to build on the previous one as it will give the client the opportunity to fine tune their goals and reflect on potential obstacles and opportunities.

5. Goal details. Name your desired goal clearly. Think about the details of the goal and the pathways of getting there. Be sure to consider **when** you want to take action, **where** you will take action, and **how** you want to take action.
6. Obstacles and opportunities. Try to anticipate all critical situations. What are the obstacles that might be in your way? What are the opportunities that might arise?
7. Design the “if.” This can be internal (a feeling, a worry) or external (a person, situation, location, time, object). Be sure to consider your specific obstacles **and** opportunities!
8. Design the “then.” This is the response you will make if the “if” happens (positive or negative).

APPENDIX V: COUNSELLING INTERVENTION PROGRAMME-ARABIC VERSION

برنامج الارشاد النفسي

الجلسة الأولى

الهدف: التعرف على نقاط القوة في الشخصية

النشاط الأول:

- 1- استكشف دور واحد أو أكثر من الأشخاص الذين اعتبرتهم قدوة أو مرشدين في حياتك، سواء كان ذلك في الماضي أو الحاضر.
- 2- اختر اسم شخص كان مرشداً أو قدوة بالنسبة لك. قد تتضح هوية هذا الفرد عندما تفكر في الاوقات الصعبة التي مررت بها في حياتك وتدخل شخص ما لمساعدتك.
- 3- ماذا كان اعتقاده الاساسي عنك وعن نقاط القوة لديك؟ ما هو الشيء الذي رآه فيك؟ كيف جعلك ترى هذا الشيء في نفسك؟
- 4- ماذا كان تأثير هذا الشيء عليك حينئذٍ، ما هو تأثيره عليك اليوم؟
- 5- عند النظر الى الوراء، ماذا كانت نقاط القوة في شخصيته؟ كيف استخدم قوته لمساعدتك؟

النشاط الثاني:

- 1- تذكر وقتاً معيناً، سواء كان حديثاً أو من زمن بعيد، عندما كنت بأفضل حال، كنت تمارس حياتك بشكل فعال (او قوي). من الممكن أن يكون هذا الوقت قد قضيتَه في المدرسة، البيت، أو أي مكان آخر كنت تتصرف فيه بطريقة تعبر عنك بشكل حقيقي.
- 2- كون قصتك على ان يكون لها بداية، وسط، ونهاية.
- 3- اكتب القصة.
- 4- راجع القصة، لاحظ وانتبه جيداً لنقاط القوة التي استعملتها خلال القصة.

النشاط الثالث:

- 1- اصنع جدولاً كالموضح ادناه أو يمكنك عمل جدول باستخدام إحدى التطبيقات أو البرامج التي تفضلها.
- 2- ضع منبهاً تذكيرياً لكل ساعة أو على أي فترات متقطعة تفضلها لينبهك لأن تتوقف للحظة وتنتبه (أو تراجع) للسلوك الذي تريد أن تراقبه.

3- في جدول المتابعة، احرص على أن تذكر النشاط الذي تقوم به، نقاط القوة التي تستعملها، وكيف تستعمل هذه النقاط. هذا سيساعدك على فهم العلاقة بين ما يحدث بداخلك وبين سلوكك.

اليوم والوقت	النشاط الذي أقوم به الآن	نقاط القوة	كيف أقوم باستعمال نقاط القوة لدي	ملاحظات (مثلاً: المشاعر التي احسست بها، العقبات التي واجهتني في استعمال نقاط القوة)
اليوم: الوقت:				
اليوم: الوقت:				
اليوم: الوقت:				
اليوم: الوقت:				
اليوم: الوقت:				
اليوم: الوقت:				
اليوم: الوقت:				

الجلسة الثانية

الهدف: استخدام نقاط القوة

الأنشطة المقترحة:

النشاط الأول: استخدام أحد نقاط القوة العليا بطريقة جديدة:

1- علق على النشاط الاول من الجلسة الأولى عن نقاط القوة لديك.

2- اختر واحداً من نقاط القوة العليا لديك.

3- استعمل نقطة القوة بطريقة جديدة ومختلفة كل يوم لمدة اسبوع.

4- كن على استعداد للتحدث في الجلسة القادمة عن كيفية استعمال أعلى نقاط القوة لديك.

النشاط الثاني: توجيه نقاط القوة في الشخصية تجاه (الذات)

1- لكل سؤال مما يلي، ضع في الاعتبار موقفاً لم يسير على ما يرام، قمت أنت بخطأ ما، أو أنت تعاني بطريقة ما أو أخرى. بناء على المقياس التالي من 1 إلى 10، حدد درجة مناسبة العبارات التالية، حيث 1 هو الأقل مقداراً في تطبيقها نحو نفسك و 10 هو الأعلى مقداراً في تطبيقها نحو نفسك:

(1) ما هو مستوى (لطيفك) وتعاطفك مع نفسك؟ كم انت (لطيف) مع نفسك؟

1 2 3 4 5 6 7 8 9 10

(2) ما هو مستوى انصافك مع نفسك؟ كم انت منصف مع نفسك؟

1 2 3 4 5 6 7 8 9 10

(3) ما هو مستوى مسامحتك لنفسك؟ كم انت متسامح مع نفسك؟

1 2 3 4 5 6 7 8 9 10

(4) ما هو مستوى القيادة مع نفسك؟ كم انت قيادي مع نفسك، تأخذ بزمام الأمور، وتقود/ تنظم نفسك للعمل؟

1 2 3 4 5 6 7 8 9 10

(5) ما هو مستوى شجاعتك مع نفسك؟ كم انت شجاع في مواجهة ما يجري بداخلك (مثلاً: الصراعات الداخلية، العيوب، القيود، الذكريات المضطربة)؟

1 2 3 4 5 6 7 8 9 10

(6) ما هو مستوى الصدق مع نفسك؟ كم أنت صادق مع نفسك؟

1 2 3 4 5 6 7 8 9 10

(7) ما هو مستوى وجهة النظر لذاتك؟ كم من مرة تلجأ إلى الحكمة التي تتبع من داخلك وتتبعها؟

1 2 3 4 5 6 7 8 9 10

2- اختر تقييمك الأعلى. ما هو الشيء الذي تؤديه بشكل أفضل؟ كيف يمكنك أن تتعلم من هذا المنحى الايجابي الذي تتخذه؟

3- اختر تقييمك الأدنى. ما هو الشيء الذي قد تستفيد منه الأكثر بعد تحسُّنك فيه؟ ما هو أكثر شيء تحتاجه؟

4- ضع في عين الاعتبار كيف عبرت للناس الآخرين عن نقطة القوة التي اخترتها في الخطوة الثالثة. تأمل في ماذا تقول، تفكر، وتفعل. طبق هذه الأفكار، الكلمات، والافعال تجاه نفسك.

النشاط الثالث:

نقاط القوة المميزة لديك في جميع المجالات

1- اختر واحداً من نقاط القوة في الشخصية المميزة لديك. ضع في عين الاعتبار ان تختار نقاط القوة في الشخصية المميزة لديك التي تود أن تفهمها أكثر وتطور من نفسك بناءً عليها.

- 2- اختر ثلاثة مجالات تساهم فيها عادة في حياتك. المجالات التي يمكن أن تأخذها في عين الاعتبار هي: الأسرة، العلاقات، الجامعة، المجالات الاجتماعية، الدين، المجتمع، الرياضة، العمل.
- 3- أكتب كيف تستطيع ان تستخدم هذه النقاط المميزة في شخصيتك في هذه المجالات الثلاثة. بعض ما تكتبه قد يعكس استخدامات سابقة في هذا المجال وبعضها قد يكون طرقاً جديدة في استعمال هذه النقطة للقوة.
- 4- ضع خطة واقعية للقيام باستعمال نقطة القوة في الشخصية في كل موقف. ضع وقتاً محدداً لتنفيذ هذه الخطة.

الجلسة الثالثة

الهدف: المعنى و الانهماك

النشاط الأول: (تفعيل) نقاط القوة (ربط نقاط القوة المميزة بالمهام اليومية)

- 1- ضع قائمة بخمسة مهام تقوم بها في الغالب في المنزل/ الجامعة/ أو العمل.
- 2- راجع أعلى خمسة نقاط القوة في شخصيتك من خلال النشاط الأول في الجلسة الاولى.
- 3- أكتب طريقة واحدة تستطيع من خلالها استعمال نقاط القوة الأعلى في كل مهمة من هذه المهام [مثال: استخدام الابداع لقيادة مشروع جماعي في أحد مقرراتك]. اشرح كيف ستستخدم نقطة القوة في المهمة المختارة.
- 4- عندما تكون مستعداً، كرر نفس الخطوات لاستعمال نقطة قوة أخرى مميز في الشخصية من الخمسة الأعلى لديك. كرر نفس الخطوات مع كل نقطة قوة مميزة في شخصيتك.

النشاط الثاني: ما هو الشيء الأهم؟

- 1- تخيل ما هو الأهم بالنسبة لك. تصور في ذهنك الجزء الذي سيكون أهماً في 6-12 شهراً القادمة في حياتك. تخيل أن هذا الجزء في حياتك يعمل بشكل أقوى في ذلك الوقت مقارنة بالوقت الحالي (حتى ولو كان هذا الجزء يعمل جيداً في الوقت الحالي).
- 2- حدد نواياك. في سبيل تقوية هذا الجزء، حدد نية بسيطة تساعدك على تسليط الضوء على الجزء الأساسي في هذا المجال. حاول أن تعبر عن هذه النية في عبارة أو جملة. على سبيل المثال، التخرج من الجامعة، تحسن صحتك الجسدية، رفع معدلات السعادة في علاقة ما.
- 3- مسارات نقاط القوة في الشخصية المميزة لديك: ضع طريقة واحدة لاستعمال أعلى 5 نقاط للقوة في الشخصية المميزة لديك SS كمسار لتحقيق المعنى بحيث تكون هناك طريقة واحدة لكل نقطة. هذا سيساعد على تحويل نواياك إلى واقع وتحسين المعنى في هذا النطاق. بالتالي، كل من هذه النقاط ستساعدك على إحداث تغيير وتعميق خبرتك في الأشياء الأهم بالنسبة لك.
- 4- التخطيط للتطبيق: لديك 5 طرق لتحسين أو البقاء قوياً في الأشياء الأهم بالنسبة لك. أكتب الخطوات التي ستقوم باتخاذها للقيام بهذا التحسين. هل ستستعمل مسار قوة واحد كل مرة؟ هل ستجمع بين المسارات؟ كيف ستحرص على ان تستعمل جميع النقاط للقوة في الشخصية الخمسة المميزة لديك SS؟

النشاط الثالث:

- لتصبح ملماً بالقيمة الجوهرية لحياتك، استكشف المجالات الاربعة التالية من خلال الكتابة، التفكير، او النقاش:
- 1- العلاقات: من هم الناس الذين يعتبرونك الشخص الأهم في حياتهم؟ ماهي نقاط القوة التي يرونها في شخصيتك؟

- 2- الفردية: انت مميز، لا يمكن استبدالك، قادر على القيام بإسهامات هامة. اشرح كم هذا الشيء حقيقي. استكشف كيف تساهم نقاط القوة في الشخصية لديك في كل من هذه المكونات.
- 3- النمو: اعتبار المعوقات على انها فرص للتعلم والنمو هي ميزة يمكنك أن تكونها وتستعملها. ما هي نقطة القوة في الشخصية التي ستساعدك على تكوين هذا المنظور في النمو؟
- 4- الروحانية: كل شخص يمكنه ان يشعر بالصلة بشيء أعظم في الحياة خارج نفسه، شيء مقدس. الامثلة تشمل (الله، السعي وراء تحقيق أسمى اهتمام في الحياة). ما هو الشيء المقدس أو الأسمى الذي تسعى اليه؟ كيف يمكن لنقاط القوة في الشخصية أن تدعمك في رحلتك في الحياة؟

الجلسة الرابعة

الهدف: وضع الاهداف/ الانجازات

النشاط الأول:

- 1- الهدف. شكل فكرة عمن تريد أن تكون في حياتك، ما لذي تريد أن تنجزه في حياتك، -ما هي أهدافك القصيرة المدى أو الطويلة المدى؟
- 2- فاعلية الذات. ابني افكاراً تستطيع ان تجعلك مسؤولاً عن التقرب إلى أهدافك، افكاراً بأن لديك نقاط قوة في داخلك لتحفيزك.
- 3- المسارات. اصنع عدداً من الطرق لبلوغ هدفك. ضع في الحسبان الخطط التي تعتمد على نقاط القوة لتحديد العوائق التي يمكن أن تظهر في أي وقت.
- النشاط الثاني: سينبني هذا النشاط على النشاط السابق وذلك من خلال اعطائك الفرصة على ضبط اهدافك والتأمل في العوائق والفرص المحتملة.
- 1- تفاصيل الاهداف. ضع اسماً واضحاً للهدف الذي ترغب الوصول إليه. فكر في تفاصيل الهدف والمسارات للوصول اليه. تأكد من أخذ بعين الاعتبار متى تريد ان تقوم بالعمل، أين ستقوم بهذا العمل، وكيف ستقوم بهذا العمل؟
- 2- العوائق والفرص: حاول أن تتوقع كل الاوضاع الحرجة. ماهي العوائق التي قد تقف في طريقك؟ ماهي الفرص التي قد تتجلى (أو تظهر)؟
- 3- صمم ال "إذا". هذا يمكن أن يكون داخلياً (شعور، قلق) أو خارجياً (شخص، موقف، مكان، زمان، مادة). احرص على ان تضع في عين الاعتبار العوائق والفرص التي حددتها.
- 4- صمم "عندئذ" (عندئذ). هذا هو رد فعلك اذا حصل ال "إذا" (سواء كان ايجابياً أو سلبياً).

APPENDIX W: RESEARCH ETHICS APPROVALS



Qatar University Institutional Review Board
QU-IRB

April 4, 2017

Ms. Aisha Ahmadi
College of Education
Qatar University
Tel.: 4403-3759
Email: aisha.ahmadi@qu.edu.qa

Dear Ms. Aisha Ahmadi,

Sub.: Research Ethics Review Exemption

Ref.: Project titled, "An Exploratory Study of Character Strengths-Based Counseling and WellBeing in Qatar"

We would like to inform you that your application along with the supporting documents provided for the above proposal, is reviewed and having met all the requirements, has been exempted from the full ethics review.

Please note that any changes/modification or additions to the original submitted protocol should be reported to the committee to seek approval prior to continuation.

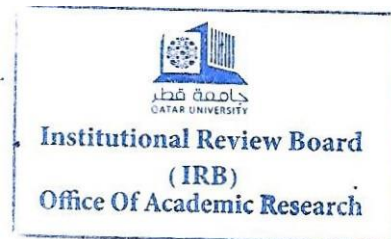
Your Research Ethics Approval No. is: QU-IRB 751 -ElI 7

Kindly refer to this number in all your future correspondence pertaining to this project.

A handwritten signature in blue ink, reading "K. Alali".

Best wishes,

Dr. Khalid Al-Ali
Chairperson, QU-IRB



Qatar University-institutional Review Board (QU4RB), P.O. Box 2713 Doha, Qatar
Tel +974 4403-5307 (GMT +3hrs) email: QU4RB@qu.edu.qa



Qatar University Institutional Review Board
QATAR UNIVERSITY QIJ4RB

October 17, 2017

Ms. Aisha Ahmadi
PhD Candidate
Qatar University
Tel.: 4403-3759
Email: aisha.ahmadi@qu.edu.qa

Dear Ms. Aisha Ahmadi,

Sub.: Research Ethics Review Exemption I PhD Candidate

Ref.: Project titled, "A Clinical Mental Health Investigation of Character
Strengths-Based Counseling and Well Being in Qatar"

We would like to inform you that your application along with the supporting documents provided for the above proposal, is reviewed and having met all the requirements, has been exempted from the full ethics review.

Please note that any changes/modification or additions to the original submitted protocol should be reported to the committee to seek approval prior to continuation.

Your Research Ethics Approval No. is: QU-IRB 827-E/17

Kindly refer to this number in all your future correspondence pertaining to this project.

Best wishes,

Dr. Khalid Al-Ali



Chairperson, QU-IRB

Qatar University-Institutional Review Board (QU-IRB), P.O. Box 2713 Doha, Qatar

Tel +974 4403-5307 (GMT +3hrs) email: QU-IRB@qu-edu.qa

SCHOOL OF PSYCHOLOGY ETHICAL APPROVAL FORM FOR HUMAN PARTICIPANTS

Tick relevant boxes: ☐ **STAFF Project** ☒ **POSTGRADUATE Project** ☒ **TRACK A**
☐ **UNDERGRADUATE Project** ☐ **TRACK B**
☐ **ROUTINE EXTENSION TO STUDY**

Title Of Project: _____
 An Exploratory Study of Character Strengths-Based Counselling and Wellbeing in Qatar

Name of researcher(s) Aisha AlAhmadi

Name of supervisor (for student research) Dr. Roger Bretherton
 Date 6-4-2017

		YES	NO	N/A
1	Will you describe the main procedures to participants in advance, so that they are informed in advance about what to expect?	✓		
2	Will you tell participants that their participation is voluntary?	✓		
3	Will you obtain written consent for participation?	✓		
4	If the research is observational, will you ask participants for their consent to being observed / taped?			✓
5	Will you tell participants that they may withdraw themselves or their data from the research at any time, that no reason needs to be given, and that they can do so without losing any rewards (if applicable)?	✓		
6	Will you give participants the option of declining to give information they do not want to give (e.g., not filling out all questions in a questionnaire)?	✓		
7	Will you tell participants that their data will be treated with full confidentiality, and stored securely (for 7 years at the minimum) and that, if published, it will not be identifiable as theirs?	✓		
8	Will you debrief participants at the end of their participation (i.e. give them a brief explanation of the study)?	✓		

If you have ticked **No** to any of Q1-8, but have **ticked box A** overleaf, please give any explanation on a separate sheet. (Note: N/A = not applicable)

		YES	NO	N/A
9	Will your project involve deliberately misleading participants in any way?		✓	
10	Is there a realistic risk of any participants experiencing either physical or psychological distress or discomfort? If Yes , give details on a separate sheet and state what you will tell them to do if they should experience any problems (e.g. who they can contact for help).		✓	

If you have ticked **Yes** to 9 or 10 you should normally **tick box B** overleaf; if not, please give a full explanation on a separate sheet.

		YES	NO	N/A
11	Do participants fall into any of the following special groups? If they do, please refer to the appropriate BPS guidelines, and tick box B overleaf. Please note that you may also need to gain satisfactory CRB clearance or equivalent for overseas participants.	School children (under 18 years of age)	<input checked="" type="checkbox"/>	
		People with learning or communication difficulties	<input checked="" type="checkbox"/>	
		Patients	<input checked="" type="checkbox"/>	
		Those at risk of psychological distress or otherwise vulnerable	<input checked="" type="checkbox"/>	
		People in custody	<input checked="" type="checkbox"/>	
		People engaged in illegal activities (e.g. drug taking)	<input checked="" type="checkbox"/>	

There is an obligation on the lead researcher to bring to the attention of the School's Ethics Committee projects with ethical implications not clearly covered by the above checklist.

PLEASE TICK **EITHER** BOX A or BOX B BELOW AND **PROVIDE THE DETAILS REQUIRED** IN SUPPORT OF YOUR APPLICATION, THEN SIGN THE FORM.

Please tick:

A. I consider that this project has no significant ethical implications to be brought before the Departmental Ethics Committee.	
In less than 150 words, provide details of the study including the rational, the number and type of participants, methods and tests to be used (i.e. the procedure).	
<p>The proposed study will involve the validation of the VIA-IS in Qatar using a community sample to determine the factors or dimensions of character strengths as compared to the initial classification. The sample will consist of 1200 participants from the Qatar University community.</p> <p>The instruments that will be used in this study are as follows:</p> <ul style="list-style-type: none"> • The VIA-IS 120. • The Satisfaction with Life Scale. • The Positive and Negative Affect Schedule. <p>This study will provide useful information about the character strengths that are present in the Qatari population especially their “signature” strengths. Such information will serve as both a “baseline” and a “catalyst” for planning future research initiatives on various dimensions of</p>	

psychological functioning and mental health, such as counseling (Harris, Thoresen, & Lopez, 2007).

Data will be subjected to principal component analysis, confirmatory factor analysis and correlations between character strengths and measure of psychological wellbeing. The study was already approved by Qatar University Review Board in 4-4-2017.

This form (and any attachments) should be submitted to the school's Ethics Committee where it will be considered by the Chair before it can be approved.

B. I consider that this project **may** have ethical implications that should be brought before the Departmental Ethics Committee, and /or it will be carried out with children or other vulnerable populations.

Please provide details of the project on an EA2 University Ethics for Human Participant taking into account the following advice:

1. Be clear about the purpose of the project and its academic rationale.
2. Briefly describe the methods / measurements and parties involved / affected.
3. Be clear about recruitment methods, numbers used, age, gender, exclusion/inclusion criteria, handling procedures for field experiments, etc.
4. Include concise statements of the ethical considerations raised by the project (including care and aftercare) and how you intend to deal with them.
5. Include all relevant materials, such as consent form, participant information form, debrief, questionnaire / stimulus materials, letters / posters to recruit, etc.

This form should be submitted to the School's Ethics Committee for consideration.


If any of the above information is missing, your application will be returned to you.

I am familiar with the BPS Guidelines for ethical practices in psychological research, and the University Regulations for Ethical Research (and have discussed them with other researchers involved in the project or my supervisor)

Signed Aisha AlAhmadi
(UG/PG Researcher(s), if applicable)

Print Name Aisha AlAhmadi
Email Aisha.alahmadi
@qu.edu.qa

Date 6-4-2017

Signed 
(Lead Researcher or Supervisor)

Print Name Dr. Roger Bretherton Date 6-4-2017
Email rbretherton@lincoln.ac.uk

STATEMENT OF ETHICAL APPROVAL

This project has been considered using agreed Departmental procedures and is now approved.

Signed.....Print Name.....Date.....
(Chair, Departmental Ethics Committee)

It passed ethical review on 24/04/2017. Its code is: PSY1617392

SCHOOL OF PSYCHOLOGY ETHICAL APPROVAL FORM FOR HUMAN PARTICIPANTS

Tick relevant ☐ **STAFF Project** ☒ **POSTGRADUATE Project** ☒ **TRACK A**
boxes: ☐ **UNDERGRADUATE Project** ☐ **TRACK B**
☐ **ROUTINE EXTENSION TO STUDY**

Title of Project: A Clinical Mental Health Investigation of Character Strengths-Based Counselling and Wellbeing in Qatar.

Name of researcher(s): Aisha AlAhmadi

Name of supervisor (for student research) Dr. Roger Bretherton

Date 23-10-2017

		YES	NO	N/A
1	Will you describe the main procedures to participants in advance, so that they are informed in advance about what to expect?	✓		
2	Will you tell participants that their participation is voluntary?	✓		
3	Will you obtain written consent for participation?	✓		
4	If the research is observational, will you ask participants for their consent to being observed / taped?			✓
5	Will you tell participants that they may withdraw themselves or their data from the research at any time, that no reason needs to be given, and that they can do so without losing any rewards (if applicable)?	✓		
6	Will you give participants the option of declining to give information they do not want to give (e.g., not filling out all questions in a questionnaire)?	✓		
7	Will you tell participants that their data will be treated with full confidentiality, and stored securely (for 7 years at the minimum) and that, if published, it will not be identifiable as theirs?	✓		
8	Will you debrief participants at the end of their participation (i.e. give them a brief explanation of the study)?	✓		

If you have ticked **No** to any of Q1-8, but have **ticked box A** overleaf, please give any explanation on a separate sheet. (Note: N/A = not applicable)

		YES	NO	N/A
9	Will your project involve deliberately misleading participants in any way?		✓	
10	Is there a realistic risk of any participants experiencing either physical or psychological distress or discomfort? If Yes , give details on a separate sheet and state what you will tell them to do if they should experience any problems (e.g. who they can contact for help).		✓	

If you have ticked **Yes** to 9 or 10 you should normally **tick box B** overleaf; if not, please give a full explanation on a separate sheet.

		YES	NO	N/A
11	Do participants fall into any of the following special groups? If they do, please refer to the appropriate BPS guidelines, and tick box B overleaf.	School children (under 18 years of age)	✓	
		People with learning or communication difficulties	✓	

Please note that you may also need to gain satisfactory CRB clearance or equivalent for overseas participants.	Patients		✓	
	Those at risk of psychological distress or otherwise vulnerable		✓	
	People in custody		✓	
	People engaged in illegal activities (e.g. drug taking)		✓	

There is an obligation on the lead researcher to bring to the attention of the School's Ethics Committee projects with ethical implications not clearly covered by the above checklist.

PLEASE TICK **EITHER** BOX A or BOX B BELOW AND **PROVIDE THE DETAILS REQUIRED** IN SUPPORT OF YOUR APPLICATION, THEN SIGN THE FORM.

Please tick:

A. I consider that this project has no significant ethical implications to be brought before the Departmental Ethics Committee.	✓
<p>The study will utilize the character strengths that are present in the Qatari population to plan a counselling intervention to enrich both the cognitive and affective dimensions of their wellbeing. The strengths-centred therapy paradigm is going to be applied to Qatar University's Student Counselling Centre using a community subsample from Qatar University students. The sample will consist of approximately 30 Qatar University students who will be selected to participate in the innovative counselling intervention. Cluster sampling will be used to select Qatar University participants from the total student population at the university. Participants will complete the SWLS, PANAS, DASS-21 questionnaires prior to the beginning of the intervention and again after completing 5 sessions in order to evaluate the effectiveness of the new counselling model.</p> <p>This form (and any attachments) should be submitted to the school's Ethics Committee where it will be considered by the Chair before it can be approved.</p>	
B. I consider that this project may have ethical implications that should be brought before the Departmental Ethics Committee, and /or it will be carried out with children or other vulnerable populations.	
<p>Please provide details of the project on an EA2 University Ethics for Human Participants, taking into account the following advice:</p> <ol style="list-style-type: none"> 1. Be clear about the purpose of the project and its academic rationale. 2. Briefly describe the methods / measurements and parties involved / affected. 3. Be clear about recruitment methods, numbers used, age, gender, exclusion/inclusion criteria, handling procedures field experiments, etc. 4. Include concise statements of the ethical considerations raised by the project (including care and aftercare) and how you intend to deal with them. 5. Include all relevant materials, such as consent form, participant information form, debrief, questionnaire / stimulus materials, letters / posters to recruit, etc. 	

*This form should be submitted to the School's Ethics Committee for consideration.
If any of the above information is missing, your application will be returned to you.*

I am familiar with the BPS Guidelines for ethical practices in psychological research, and the University Regulations for Ethical Research (and have discussed them with other researchers involved in the project or my supervisor)

Signed Aisha AlAhmadi
 (UG/PG Researcher(s), if applicable)

Print Name Aisha AlAhmadi Date 23-10-2017
 Email Aisah.alahmadi@qu.edu.qa

Signed.....
 (Lead Researcher or Supervisor)

Print Name Dr. Roger Bretherton Date
 Email rbretherton@lincoln.ac.uk

STATEMENT OF ETHICAL APPROVAL

This project has been considered using agreed Departmental procedures and is now approved.

Signed.....Print Name.....Date.....
 (Chair, Departmental Ethics Committee)

The ethics code is PSY171880 and it was given on 10th November 2017.